

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 19

(Price 10 Cents)

FEBRUARY 17, 1912

(\$3.00 a year)

Whole No. 149

CHRONICLE

Our Policy in China—Presidential Appointments—Schwab Opposes Steel Bill—The Lawrence Strike—Mexico—Canada—Great Britain—Ireland—France—Italy—Belgium—China—Portugal—Opening of Reichstag—Bavarian Elections—Austria.....433-436

QUESTIONS OF THE DAY

Conservative Socialism—Catholic Eugenics—A Igreja Lusitana—Eucharistic Congress at Vienna—Pragmatism and the Higher Life, II—State Ratification of Constitutional Amendments.....437-442

CORRESPONDENCE

Count de Mun's Recent Speech at the French Academy—The Y. M. C. A. in Jamaica—The Vicariate of Rome.....443-445

EDITORIAL

Religious Garb and the Constitution—Arizona and Lincoln's Birthday—"Bourgeois Convention"—The Situation in Germany—Then and Now—The *Motu Proprio* in Ireland—Notes.....446-449

LITERATURE

The Papacy and Modern Times—Le Paon d'Email—Pädagogische Grundfragen—The Wargrave Trust—Lectures on Poetry—Notes—Books Received.....450-452

EDUCATION

Strength of the Catholic High School Movement—The Wholesome Catholic Tradition in Regard to Secondary Education—Concentration Makes for Efficiency.....452-453

SOCIOLOGY

Strict Observance of the Fundamental Laws of Society the Best Way to Secure Correct Administration of Public Office—Progressive Belgium.....453-454

PERSONAL

Father Van den Gheyn, the Bollandist.....454-455

SCIENCE

Effect of Iron Upon Water—A Self-Burning Limestone—Precautions Against Fires.....455

ECCLESIASTICAL NEWS

New President of St. Louis University—The Society of St. Peter Claver—Laymen's Retreat Movement in the Middle West—Catholic Federation in Australia.....455-456

LETTERS TO THE EDITOR

Cardinal Falconio's Residence—Instructions for Deaf Mutes.....456

CHRONICLE

Our Policy in China's Crisis.—Secretary Knox has addressed a note to the German government, through Ambassador von Bernstorff, setting forth the views of this government regarding conditions in China. Since the beginning of the revolution in China the Department of State has from time to time exchanged views with Great Britain, Germany, France, Italy, Japan and Russia. Judging by these exchanges, Mr. Knox says, it is quite clear "that all the powers concerned were as one as to the policy of concerted action in the circumstances." This unanimity of view resulted in the identical note presented by all of these powers, except Italy, to the peace commissioners at Shanghai, on December 20, as well as in the steps taken for the protection of their respective interests in China. The earnest hopes of the United States that a strict respect for the integrity and administrative entity of China and absolute neutrality be maintained, and that no action be taken by any nation except in concert with all the powers, appear to be in accord with the wishes of all the nations interested. The making of loans to either faction is strongly deprecated.

Presidential Appointments.—The nomination of ex-Governor Myron T. Herrick, of Ohio, to be Ambassador to France, was sent to the Senate by President Taft on February 7. He will succeed Robert Bacon, who resigned to become a Fellow of Harvard University. The President was informed by Secretary Knox that the French government had found Mr. Herrick acceptable as Ambassador. President Taft decided also to appoint Charles Nagel, Secretary of Commerce and Labor, to the United States Supreme Court. There is general

agreement that the President's selections for the Supreme Court during his administration constitute a monument to his wisdom and his statesmanship.

Schwab Opposes Steel Bill.—Charles M. Schwab, the steel magnate of Bethlehem, Pa., testified before the Senate Finance Committee on the probable effect of the House Democratic Steel bill. He said the Underwood rates on larger steel products would be of most serious consequences to the steel business in the Eastern States, and predicted that not only would American rails be driven out of the foreign market, if the proposed reductions were put into effect, but foreign manufacturers would be selling rails in this country within a year.

The Lawrence Strike.—The present strike at Lawrence, Mass., has shown in the concrete the antagonism existing between the Central Labor Union, which is affiliated with the American Federation of Labor, and the Industrial Workers of the World. The essential difference between these two organizations as given by the *Springfield Republican* lies in this: "Briefly, the American Federation of Labor, with its affiliated unions, stands for the principle of collective bargaining under the wage system; it wages no war upon the wage system in principle." "The Industrial Workers of the World are organized on an entirely different theory. Their constitution says:—Between the two classes (the employers and the employed) a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production and abolish the wage system." Representatives of both of these societies are on the ground, and present an interesting aspect of the situation. The Central Labor Union are holding

meetings of the different classes of operatives to gain a formal statement of their grievances, which they will submit to the mill officials. The Industrial Workers of the World have appointed a committee of ten to represent the strikers, and bitterly denounce the intervention of the American Federation as the covert attempt of a rival organization to aid the mill owners. In the meantime, the speaker of the House of Representatives at Boston has appointed five members of that body who, with three members of the Senate, will form a committee of investigation. At the close of the week, ended February 10, it was estimated that 10,000 operatives were at work in the mills.

Mexico.—Federal Judge Castellanos has decided that in the case of General Reyes, retired officer of the regular army accused of rebellion, the military courts have no jurisdiction, and that the accused must appear before the Federal courts.—Martial law has produced no effect on the followers of Zapata in the South, where there is no convenient escape to the territory of a neutral nation. Their number is increasing and the regulars sent against them are poorly provided with the most necessary hospital stores. Zapata needs arms and ammunition more than men. He has given out that unless President Madero speedily reduces to practice his ante-election promises, he will be ousted from office.—An automobile conveying some members of the Mexican White Cross Society was fired upon by Zapatists. A physician and the chauffeur were killed. The latter, a Frenchman employed by President Madero, had offered to drive the machine, because no other chauffeur would run the risk of meeting the rebels.—The President has admitted to his official family so many friends of Diaz that the Maderist revolution may be pronounced a failure, if it was ever intended to benefit the country at large. If the same yoke is to remain on the shoulders of the people, it makes little difference who owns the yoke.

Canada.—Mr. L. A. Lavallée has been elected Mayor of Montreal. Five of ten candidates for the City Council, whom the Citizens' Association had declared corrupt, were also elected. The election of two of them may be challenged. Anyhow, the Reformers are in the majority. A Jew was elected in the St. Louis Ward.—The House of Commons has ordered the production of all correspondence between the late Government and the British Ambassador, at Washington, on the subject of reciprocity. The Western Grain Growers have renewed their declaration in favor of reciprocity. The Government organs deny the rumor published by the *New York Herald*, that the Cabinet is coming round to that policy.—The Government will not formulate its naval policy this session, as it has not yet consulted the British Admiralty.

Great Britain.—A by-election in East Edinburgh shows an unusual reduction of the Liberal majority from 2,654 in the General Election to 923. The Unionist vote increased by 357. Hence there must have been some 1,300 Liberal abstentions.—The King and Queen have reached home from India, and were received in London with great enthusiasm. Buckingham Palace was surrounded with crowds singing God save the King, and cheering as the sovereigns appeared on the balcony. The streets through which they passed were thronged, and everybody seemed relieved that the Indian expedition had been accomplished safely.—An English solicitor named Bertrand Stewart, has been sentenced in Germany to three years and a half imprisonment as a spy. On hearing the sentence he proclaimed his innocence and appealed to the English people. The consequence is great indignation in England. The trial was secret, and it is said that the conviction rests only on the testimony of a Belgian spy of very bad character. The matter will come up in Parliament.—The submarine A-3 was sunk by an attendant gunboat. Fourteen perished in her.—Out of 37,000 doctors in England, 31,000 have signed a pledge not to work under the National Insurance Act except on terms approved by the Medical Association.—The liquidator of the Thames Iron Works Company was given the opportunity by the Admiralty of tendering for two cruisers at the figures of the Northern yards. To do so, he proposed to the men that they should work 53 hours a week instead of 48, at slightly reduced wages. Both propositions were rejected, the first by 95 per cent. of the voters, the second by 50½ per cent.

Ireland.—Mr. Winston Churchill, First Lord of the Admiralty, addressed an audience of 6,000, chiefly Protestant Home Rulers, in Belfast, February 8. The Orange threats resulted only in booing and consigning Churchill and the Pope to undesirable places, and in making the meeting larger than was originally contemplated. Mr. Churchill's statement of the essential details of the Home Rule Bill, the first made by a Cabinet Minister, was in close accord with the forecast outlined in last week's Chronicle. The Irish Parliament, consisting of two elected Houses, will have control of all purely Irish affairs, including taxation. Certain restrictions with regard to religious and local discrimination are merely nominal, being intended to allay the unfounded fears of certain sections. The Imperial Parliament retains control of the military, of the old age pensions, and of Land Purchase until its completion, and, in partial liquidation of overdues, will restore a considerable sum to the Irish Parliament, which "will have real control of its finances, but the system used must be consistent with the financial system of the United Kingdom." This probably means, though Mr. Churchill refrained from saying so, that Ireland will fix and collect its own customs and excise but will be inhibited from erecting tariffs against Great Britain. A reduced Irish representation

will be retained in Westminster, and the arrangements will be so drafted as to fit into a contemplated scheme of Federation for the Empire. The chief effects hoped for by Mr. Churchill are, relief of congestion in Westminster, conciliation of Irish-Americans, and harmonious cooperation of all classes in a prosperous Ireland. Mr. Redmond declared the Bill, as outlined, acceptable to his Party. The Liberal papers are enthusiastic over the scheme, the Unionists indignant. Mr. Belloc has produced proof that the Unionist leaders had accepted Home Rule two years ago, and Mr. Childers continues to insist that full self-government after the colonial model is the only system that will satisfy both countries.—Col. J. P. Nolan, who represented Galway from 1872 to 1906, died in Dublin February 1. He broke the domination in Galway of Lord Clanricarde, who boasted he "could return his old grey mare to Parliament," was one of the original Home Ruler members, and followed Parnell through all his vicissitudes. He was a cousin of Nolan of Balaklava, and had a distinguished military career before his resignation from the British army.

France.—It is reported by some and denied by other papers that the Abbé Lemire has been condemned by Rome and ordered to resign his post as Deputy. Lemire had sued Mgr. Delassus, Director of the *Semaine Religieuse* for saying that the Abbé had fallen under censure for frequenting cabarets. It seems to be certain that the Rota has been considering for years the advisability of forbidding French ecclesiastics to stand for Parliament. As Abbé Gayraud is now dead, the matter has narrowed down to Lemire, who frequently voted and spoke on the wrong side.—The Parisian correspondent of the *Momento* of Turin writes, on January 27, that the French Government has entered into negotiations with the Holy See to transfer to France the ecclesiastical jurisdiction of Morocco, which has hitherto been exercised by Spanish Franciscans.—The anti-clerical negro Deputy Legitimist, who represents Guadeloupe in the French Parliament, has been condemned to go to jail on many charges. He is not in the least disturbed about it, as he claims that it is due to the machinations of his political enemies and will serve rather to increase than diminish his popularity with his constituents in the West Indies.

Italy.—What are said to be the political papers of Cardinal Galimberti have been published and the effect is deplorable. The dealings of Leo XIII with Bismarck are represented by a part of the press as an attack on France, a disregard of national interests in order to advance the power of the Church.—The reason of the visit of Kiderlen-Waechter to Cardinal Merry del Val has not yet transpired.—On February 7 the Turkish Cabinet decided to close all Italian institutions in Turkey, including private banks and insurance companies, and also the Italian orphanage at Scutari.—The *Avanti*,

the Judæo-Masonic organ of Italian Socialism, demands the acknowledgment by Italy of the Caliphate of the Sultan of Constantinople, that is, the recognition of Mohammedanism, which at the present day is little else than a political machine which the European backers of the Caliph propose to control in the fight which they and it are waging against Christianity.—It will be remembered that when the health officers attempted last year to clean up the little town of Verbicaro, in south Italy, against the cholera, dreadful disorders ensued. The venerable Curé Ruggiero was charged with inciting the mob. He was arrested and his picture was exhibited in the press in chains. He has been declared innocent, but the unfriendly press says not a word about his vindication.

Belgium.—As an offset to Van der Velde's calumnious assault on the missionaries of the Congo 2,000 people assembled at the Patria in Brussels to show their sympathy for his victims. Some of the most distinguished people of the kingdom were present and applauded vigorously the various speeches.—There is great jubilation over the completion of the Cataract Railway, in the Congo, as far as Stanley Pool on the Congo. It was a great engineering triumph and cost many lives, but it has renewed the face of the country. It has done away with the cruel caravans of human porters, has transformed great numbers of the natives into valuable railway men, such as electricians, clerks, engineers and station masters. The work has put the network of streams which form the Upper Congo in connection with Belgium and the rest of the world.—In the parliamentary debate on the Congo Missions, the fact was brought out that the Jesuit missionaries expend annually from 200,000 to 250,000 francs for the christianizing and civilizing the blacks. The Government grants them a subsidy of only 45,000 francs. The rest they gather from their friends.—Besides the mass meeting at Brussels to condemn the action of a section of the Government on its treatment of the missionaries, another magnificent demonstration was made at Bruges. The Bishop and Mayor, with barons and Senators, and judges and statesmen, were conspicuous in the assembly.

China.—Though a complete armistice has been arranged, bargaining between Premier Yuan Shi-Kai and the Republican leaders is likely to continue for several weeks before the Court finally retires. The Chinese papers publish the terms laid down by the Empress Dowager, which include the perpetuation of the titles of the entire Court, the retention by the imperial family of the palaces in Peking, the continuation of the Imperial Guard at the expense of the Republic, and the right of the Court to exact regal homage from the nation. It is not believed that the Republicans will accept all these terms. The conservative element among the Revolutionists seems ready to keep Peking the capital rather than Nanking, until the National Convention determines the form the

government of China will take.—With a view to discouraging Russian, British or Japanese designs on China, Secretary of State Knox has addressed to the German Ambassador at Washington a diplomatic note which practically constitutes Germany and the United States protectors of the territorial integrity of China. Consistent neutrality, moreover, requires that no nation should favor either Republicans or imperialists with a loan.

Portugal.—Paris capitalists have declined to loan the sum of two and one-half million dollars, their excuse being that they did not consider the security sufficient.—Heavy floods with attendant loss of life and property have prompted the Government to vote five hundred thousand dollars for the relief of the sufferers.—Official reports of public tranquillity are contradicted by private individuals, who see nothing but foreign intervention ahead.—The Bishop of Vizeu has been honored with a decree of banishment. Public services in many churches have been prohibited, for fear of riots or violent scenes hostile to the republic, such as it is.

Opening of Reichstag.—The solemn opening of the new Reichstag took place at Berlin, February 7, in the White Hall of the imperial palace. The ceremony was preceded by service and sermon in the chapel of the royal castle, while the Catholic representatives attended Mass at the St. Hedwig's Church. The Socialists to a man absented themselves from these ceremonies as well as from the opening of the Reichstag itself, which immediately followed. The Emperor ascended the throne in the midst of his court, and with strong emphasis read his address. His purpose, he said, was to preserve the order, well-being and strength of the nation, as well as its prestige abroad. Social questions, which within the present generation had always received special consideration in German legislation, would again be accorded particular attention. He touched upon the questions of finance, commerce, industry and tariff, expressing his satisfaction with what had hitherto been accomplished; and insisted, in the interests of peace, upon an army and navy adequate to guard the honor and possessions of the Fatherland. He pointed to the agreement with France as an instance of his desire to settle international disputes by amicable means, and promised firmly to maintain the bond with Austria and Italy while seeking for peaceful relations with all nations. Trusting in the strength of the people and the gracious assistance of Almighty God, he looked forward without fear beyond the struggles of to-day to the future of the Fatherland.—Enthusiastic applause frequently interrupted his speech and showed that the authority of the Government would be staunchly maintained in the coming Reichstag. The papers, too, commented favorably upon his words. The *Kreuz-Zeitung* remarked that with a stable Government 110 revolutionists and 50 confederates would have but little significance.—Later on in the day a formal session took place, in which the Centre refused to enter

into a combination according to which the National Liberals were to have selected the President, the Centre the first Vice-President and the Socialists the second Vice-President of the Reichstag. In the actual elections the Presidency itself was won by the Centre, obtaining 196 votes for its candidate, Dr. Peter Spahn, against 175 for Bebel, the Socialist leader. As first Vice-President a Socialist was chosen; as second Vice-President, a National Liberal. Dr. Spahn, however, resigned, refusing to serve with a Socialist.

Bavarian Elections.—The elections for the Bavarian Chamber of Deputies took place February 5. Again it was the battle of the Centre against the coalition of all the parties except the Conservatives, who are not very strong in Bavaria. In spite of the predictions of the radical factions the downfall of the Centre was not effected. It still maintains its majority over all the parties combined, holding 87 out of 163 votes. Although it has lost eleven seats its press organs look upon the result as a victory in consideration of the unparalleled odds it was facing. The Conservatives have been greatly weakened by a loss of ten votes out of the small number they had originally commanded. The gains of the Liberals have been eleven; of the Social Democrats, nine; and of the Farmers' Union, one. The election results are as follows: Centrists, 87; Conservatives, 7; Liberals, 35; Socialists, 30; United Farmers, 4.—The Government had called upon all parties to unite against the Socialists. Instead of this, their action, as in the German elections, was rather directed against the Centre because of the blind hatred of the radical factions against the Church. A great sensation was produced by the response made by the former Minister of the Interior, Count Freilitzsch, to the appeal of the Government. He had hitherto bitterly fought against the Socialists, he said, but would now vote for them if their candidates chanced to represent the Liberal bloc.—The Prince Regent of Bavaria has summoned the leader of the German Centre, Dr. von Hertling, and empowered him to select the Ministry of the Bavarian Diet. This is a special acknowledgment of the strength and importance of the Centre, in spite of its apparent losses.

Austria.—Especial significance is attached to the visit of Andreas Waldimirowitsch, a Russian grand duke connected with the imperial family, to the Emperor Franz Josef. It is the first time since the Bosnian crisis that such a courtesy has been shown by the Czar. It is therefore taken as a proof that the old difficulties are forgotten, and that henceforth the diplomatic relations between the two nations will resume their normal course.—The Emperor has likewise held a series of conferences with Count Khuen-Hedervary, the Hungarian President of the Ministry, relative to certain army demands, which were granted. Exception was however made to the privilege asked of making Hungarian the official language of command.

QUESTIONS OF THE DAY

Conservative Socialism

The abnormal Socialist vote of four and a half million polled in a country where woman's suffrage is unknown, and where the age of twenty-five years is required for the casting of a ballot, has naturally perplexed the American mind. Editors and correspondents have in vain cudged their brains to find an explanation. According to some, German Socialism has been drifting loose from its moorings and has broken with all its Marxian traditions. It is little more at present than a social reform party. According to others, even more bold and positive, it is only "a movement towards what in this country would be esteemed a somewhat conservative type of democracy." (New York Tribune.) American Socialists, on the contrary, in their New York organ, the *Call*, indignantly reject all such interpretations as capitalistic falsehoods and insist upon the red, revolutionary character of German Social-Democracy.

We have likewise read the report made at the Atlanta Convention of the American Federation of Labor by James Duncan, representative of the Federation to the Convention of National Trade Centres, held at Budapest, in Hungary. Mr. Duncan has trusted implicitly in the statements made to him by the German Socialist comrades, and heedlessly repeats all their slanders against the large and progressive body of Christian industrial trades unionists of Europe. Speaking, however, of the nature of the German Socialist Party, he tells us that its express object is to establish a democratic government "by evolution, if possible, but by revolution, if need be"; and he continues:

"When one discusses our system of government to European officials as compared with theirs, the latter immediately say, 'that is Socialism.' In short, while the European Socialists may have much more in mind than is now evident in their militant campaigns, viewed with an American eye their purpose would not lose in comparison, in practice even, if it were labeled European democracy." If the Socialist government is to be established by revolution he hopes it will be a revolution such as was our own, "which laid the foundation for the best system of popular government that has so far stood the test of time and practice."

Mr. Duncan's sympathies are strongly enlisted in favor of German Social-Democracy, and we can safely say with him that the least it is aiming at is the establishment of a Democratic government by evolution or by revolution. Such a government is not, however, to be as Mr. Duncan appears to think, in anywise like to our own, which is the abomination of American Socialists, and would never be tolerated by their German brethren. Our Constitution, Socialists tell us, was drawn up at a time "when most men believed that the

sky was a solid blue roof about a mile off, and the stars were the holes in the roof that let in light from the great white throne." (*Coming Nation*, Jan. 27, 1912.) Since then Socialism has come to teach mankind that there is neither a blue roof nor a great white throne, nor the mystery of an invisible, infinite God, Whom the Sacred Books describe in human ways to human minds.

The difference between a democracy founded by the "ignorant" signers of the Declaration of Independence, as the Socialist paper calls them, and one established by those who have grown so wise that they have learned to reason God Himself out of His creation, or at least deny His right to be considered in the Constitution of their State, is precisely the difference between our own republic and the Socialistic Commonwealth. This may be very conservative for advanced rationalistic thinkers; but it is radical and revolutionary to the mind of men who still hold faith in the divinity of a crucified Redeemer. "In God we trust" was the motto of those early fathers. "In ourselves alone we trust" will replace it upon the labor check of the Socialist State.

One of the most accurate descriptions of the present stage of development reached by the Socialist Party in Germany, and yet, for those unacquainted with the existing conditions, a most deceptive summary is that which appeared in a letter to the *Globe*, under date of January 24. The correspondent, Adam Rosenberg, writes:

"The 'revisionists' within the German Social-Democratic party, led by Bernstein, have been and are slowly but surely growing in the ascendancy. These latter have totally discarded the ultra-radical and revolutionary Marxist notions, to which the other element within the party still adhere 'officially.' Their chief aim is to promote what they believe to be the present peaceful evolution of the socialistic State to come, through parliamentary activity and legislative social reform. The recent Socialist election successes in Germany are, no doubt, mainly due to the agitation of this safe and sound wing of German social democracy, aided and seconded, as it is, by the German trade unionists."

It is undeniably true that revisionism, as here described has, during the past few years made vast gains in the ranks of German Social Democracy, and that evolutionary Socialism, as contrasted with the more radical revolutionary form, is constantly winning new adherents from among the industrial trades unionists. But while this question of revisionism or radicalism, of evolutionist or revolutionist is causing a great pothole overhead among the leaders of Social Democracy, it still leaves the final object of Socialism practically unchanged. The difference is merely that between a wasting consumption and a sudden death. It is a question of more or less delay, of greater or less violence. All alike agree with Marx in the ultimate purpose of the Socialistic Commonwealth, no matter what minor family troubles there may be. How, under what circumstances and by

what means is the common end to be compassed? This alone is the question under dispute.

Revisionism admits more freely of measures of social reform, while Marxian Socialism pure and simple looks for a constantly increasing tension in social conditions, until the strain is heightened beyond all endurance and the end shall come suddenly, as Marx describes it, like the bursting of an integument. All attempts to relieve the sufferings of the poor, or to remedy the conditions of labor can only delay this great event by relaxing for a time the stress upon the social system. Hence the hatred of Socialists against the religious orders within the Church, who minister to the sick and the unfortunate.

It is evident, therefore, that the spirit which animates both these factions of the Socialist Party, whether in Germany or elsewhere, is identical, and has sprung from the self-same Marxian traditions and materialistic philosophy. Revisionism somewhat modifies the Marxian evolution theory of society, but leaves its materialism unaffected. Cardinal Fischer, of Cologne, has not exaggerated the situation when, in view of the recent Socialist successes, he raised that cry of warning heard in the ancient days of Rome when civic dangers threatened and the safety of the State itself was tottering: "*Videant Consules!*"

That Socialism in Germany is at least as intensely antagonistic to revealed religion, as it is elsewhere over the entire world, is evident from all its literature. The same contention is made as in our own country, that religion is to be considered a private matter, while the Socialist press continues uninterruptedly its attacks upon it, and especially upon that Church of Christ, which it slanders and reviles with a truly Satanic hatred. We know of what rationalistic stamp all its leaders are. Its first object is to take from the parent the right of educating the child in a Catholic school. Nothing is more strongly emphasized than this, even in the Erfurt Program. This means nothing less than the abolition of religious liberty.

In regard to the family its attitude is no less undisguised. The greatest facility of divorce has here, as everywhere, been the aim of Socialism, showing how the sanctity and inviolability of the marriage tie is utterly ignored by it. Monogamy is for it merely an economic development, and the right of promiscuous intercourse, if not desired, is at least not denied. This is sufficient to place it entirely beyond the pale of all truly Christian society. In his standard work on school reform under Socialism, approved by the German party, Henry Schulz informs us that the transmission of productive property through inheritance became possible only "by the subjugation of women in monogamous marriage." (*Die Schulreform der Sozialdemokratie*, p. 123.)

In the *Sozialistische Monatshefte*, a review founded by the "conservative" revisionists, we meet with the proposal of a general mothers' insurance, to which both sexes, it is suggested, should be obliged to contribute a

"child rent," while the commonwealth is to supply all deficits. Its object is that mother and father can freely mate with other comers, and yet the child be safely provided for. "In fact," says the writer, "the child rent seems to me the only way of solving the otherwise insuperable difficulty of the conflict between free love and the existence of the child, and it will solve this in a thoroughly Socialistic way." (1911, 1382.) That such matters can be freely discussed in almost any Socialist family paper in Germany, as in our own country, is again sufficient to show how utterly incompatible with Christian civilization Socialism is, even when heralded throughout the land as a sane and safe revisionism.

The fact is, that too often our American press, heartily as Socialists despise it, has either not had the courage to speak out boldly and unequivocally, or else has openly sympathized with rationalism and materialism, no less than with many of their logical consequences. If so, it is sowing the storm, and can only expect to reap the whirlwind. Gratitude there will be none, in the day of retribution, for the yeoman's service it is doing now.

JOSEPH HUSSLEIN, S.J.

Catholic Eugenics

The so-called science of "Eugenics" is gaining followers every day. Outside of the Catholic Church men and women stand aghast at the havoc wrought amongst the youth by shameful excesses; and not having the same means as Catholics of combating the evil by the help of the Sacraments, they are proclaiming, with seemingly honest and upright intentions, that the only remedy is to be found in sexual instruction. They desire to enlighten young men and women, and even school children, about the evil consequences of indulging carnal passions, and flatter themselves that this will be an all-sufficient means to stop the ravages of immorality. That some good may be expected from this course of action when dealing with persons well disposed, and of strong moral fibre, need not be denied. But that it is a panacea for every form of sexual evil is a claim unsupported by experience; nay, experience teaches all too plainly that indiscriminate enlightening is itself a prolific source of manifold evils.

Catholic educators in great numbers have advocated absolute silence as being the better and safer course to pursue. With the intensive cultivation of modesty and the help of the Sacraments they are confident that every crisis can be met successfully; that the child, as well as the young man and woman, left in ignorance, will all the more easily remain virtuous and chaste. Yet, on the other hand, we can scarcely deny that certain factors in life are bound to awaken the passions, render boys and girls curious, make them question themselves and others. At times they cannot avoid hearing bits of conversation that will set their minds to work; they will see pictures that arouse latent feelings; their corporal development

brings a new, hitherto unsuspected something into their lives that seems to clamor for further enlightenment. Hence, Catholic educators not a few—and their number is continually increasing, at least in Europe—have come to the conclusion that something can and must be done, both from a psychological and a moral standpoint. But the Catholic Church, with an experience covering many centuries and every country of the globe, can alone solve this perplexing problem.

That it is a delicate and perplexing problem is admitted; but that we need not overrate the difficulties and find therein an excuse for inaction, seems equally clear. It might be well to recall to mind the words of St. John Chrysostom (12th Homily on St. Paul's Epistle to the Colossians). Explaining the words: *Erunt duo in carne una*, and noticing that some of his hearers showed manifest uneasiness at his utterances, he concluded in this wise: "I see manifested on your countenances a feeling of distress. Whence this feeling? Did I speak to you of matters which we must be ashamed to mention? Most certainly not. What I have said is pure and holy. 'Marriage honorable in all, and the bed undefiled' (Heb. 13, 4), this is the doctrine of St. Paul. That any mention of these matters should put you to blush, I cannot but ascribe to the vice of impurity."

Instead of putting sexual information directly into the hands of children and the young through the medium of books and pamphlets, and thus doing more harm than good, it is preferable by far to let parents and teachers address themselves to the task. Yet even they are generally at a loss how to go about it, what to say and what to withhold, what expressions to use, what examples and comparisons to adduce for a better comprehension of the subject. This want is admirably filled by a little volume recently published by two professors of theology at the Catholic University of Innsbruck, Austria: "Die Erziehung zur Keuschheit," by Dr. Michael Gatterer, S.J., and Dr. Frans Krus, S.J.—Innsbruck, Felizian Rauch, 1911. A safe, sane, authoritative and thorough presentation of the whole subject is to be found within the small compass of the book, which has the approbation of the Ordinary and the superiors of the Order. If offered to English-speaking Catholics in an English translation, it could not fail to be of the greatest service to parents and educators, and would go far towards counteracting the baleful influences that surround our children on all sides.

The authors at the very outset protest that absolute secrecy is not the best policy.

"The sexual life presents problems of the gravest importance, whose consequences are far-reaching; it arouses the interest of young and old; it influences one's feelings, and through them the whole character. The happiness of most people here on earth and the eternal salvation of not a few are closely bound up with it, as are the weal and woe of future generations. To leave our young men and women absolutely ignorant on this point when they stand in

need of education in every other domain, or to dismiss them with a few meaningless phrases when the question is broached, is to run the grave danger of leaving them without knowledge and without direction on a most dangerous path. You withhold from them the light of Christian instruction, which should never be denied them, especially in this case, since it affords the only safe guidance. What is the result of your studied secrecy? The imparting of the needed information is left to the apostles of the flesh, who, with a thousand voices, on the street, in many a school, and even in the home, are ever striving to reach the ears of the young. Do not Holy Writ, the Apostles and the Fathers of the Church speak out on these matters with a plainness and truthfulness that almost seem out of place to us? Careful instruction, definite warning and prudent guidance of our youth we hold to be absolutely necessary in sexual matters, as well as in other and equally dangerous life-situations, in which our youth should not be left to themselves and the threatening dangers that beset them on all sides." (pp. 6-7.)

With the teachings of faith as a safe beacon light, the authors meet and solve the questions that confront children, young men and women, their parents and teachers. Casting aside for good all the meaningless stock phrases that an artificial modesty and an exaggerated prudery have made current amongst us, they succeed admirably in showing how the full truth and nothing but the truth may and must gradually be brought home to growing minds, to their lasting physical and moral benefit, and without impairing in the least that fine sense of modesty always and everywhere so characteristic of Catholic youth. Anyone interested in combating the dangerous tendency manifest in the eugenics of the day, and in furthering genuine Catholic eugenics, will derive invaluable help from the perusal of this volume.

J. B. CEULEMANS.

A Igreja Lusitana

The *associações cultuaes* in Portugal, which were borrowed almost word for word from the Law of Separation of the French Republic, have failed to work in Portugal, just as they failed in France. It was an excellent device to exclude the clergy and bishops from any control of the churches and the worship therein, and to hand it over entirely to lay associations controlled by the State and local authorities. The Patriarch of Lisbon, the Archbishop of Guarda, and the Administrator of the Diocese of Oporto, have each prohibited in their respective dioceses the constitution and formation of such lay associations, because they are absolutely opposed to the Catholic Church, and have been explicitly condemned by the Pope. Viewing them from any standpoint, even the most lenient, they are a union of Church and State in the worst sense, that of having the Church in the persons of her ministers completely subservient to and at the mercy of bureaucratic laymen and State officials.

The present republican, or, to be more exact, *ring* government of Portugal, professes to be very much astonished at the attitude of resistance shown to this part of the Portuguese Law of Separation by the Portuguese clergy and bishops. Still they had the example of the French bishops and clergy of four years ago, who preferred to sacrifice their worldly position and possessions than allow the Church to commit moral suicide in such a manner as the government proposed. So the present Portuguese government is about to improve upon the steps taken by the French government in the same situation, and proposes to establish a schismatic church in Portugal, which shall be entitled "A Igreja Lusitana"—the Portuguese Church.

The governmental authorities have empowered Dom José do Nascimento Neves, parish priest of São Bartolomeu da Lurinha, and now in trouble with his ecclesiastical superiors, to take up the task of establishing the "Lusitanian Church" and calling together a National Synod to enact suitable canons "*em harmonia com a doutrina de Christo e as leis da Republica portuguesa!*" (Canons in harmony with the doctrine of Christ and the laws of the Portuguese republic). That this is a difficult thing to do is admitted by the governmental organs, for they already speak of it as "*o scisma da Lurinha;*" and the government far from being satisfied with the progress made by anti-pope Neves, has inaugurated an era of persecution against the Patriarch of Lisbon and all the "rebel" bishops who have dared to protest against a law which violates the right of the Church to govern itself in its worship, doctrines and discipline.

To enforce obedience to that law a decree was issued on December 28, 1911, by which such prelates were to be deported from their dioceses and deprived of their temporalities. On the first of January, 1912, the Patriarch of Lisbon, Dom Antonio Mendès Bello, was notified that he was subject to the penalties of the decree of December 28 previous, and that he would be forthwith expelled from his See. The same notification was sent to the other bishops, and the new decree will be also enforced against them.

In this manner the various episcopal sees of Portugal will be rendered vacant, and in a short time it is hoped that new schismatical bishops of the so lately organized "Igreja Lusitana" may be found to fill them. When the Republican government shall have had a brand new church made to order it will doubtless be a valuable ally to the makeshift republic.

ANDREW J. SHIPMAN.

Eucharistic Congress at Vienna

Beginning his pastoral with the words of the Eucharistic hymn, "Lauda Sion Salvatorem," the newly created Cardinal, Prince Archbishop of Vienna, Dr. Nagl, reminds his flock of the great honor accorded them of holding the twenty-third International Eucharistic Con-

gress within the walls of their city. He asks them, therefore, to devote the entire ensuing year to the special adoration of Jesus in the Most Blessed Sacrament. The magnificence of the preceding Eucharistic Congresses held at London, Cologne, Montreal and Madrid is even to be surpassed in the splendor and devotion of the great pageants and gatherings expected to take place at Vienna. Such certainly is the enthusiastic hope of Austrian Catholics.

The cathedral of St. Stephen has already been selected to hold the vast concourse of people, while the public benediction is to be given in the Heldenplatz of the city. The route of the procession has been so mapped out that it will touch at the sites once hallowed by the earthly presence of two saints: the ancient home of Clemens Maria Hofbauer, recently raised to the honors of the altar, and the house within whose chamber the angels brought the Bread of Life to the angelic Saint Stanislaus.

This is to be the first International Eucharistic Congress held in Austria, and to show his appreciation the Emperor himself has taken it under his special protection. The Archduchess Maria Annunziata has assumed the protectorate of the women's work, and various ladies of the highest rank are at the head of the different sections of the Eucharistic preparations allotted to the Catholic women of Austria. Hungary likewise is called upon to look upon this event as a common honor which she shares with her sister State, and to unite with her in preparing for it with all becoming splendor.

September 12 of the present year has been chosen for the opening of the Congress. It is the anniversary of the day when, in 1683 the citizens of Vienna, joined the host of Sobieski, and freed themselves and the entire civilization of the West from the Turkish domination. That day, before entering into the momentous conflict, they had first knelt at the altar of the God of battles and had fortified themselves with the Bread of the strong.

If the choice of the opening date for the Congress has been a most fortunate one, the closing day, as it so happens, is no less auspicious. It falls upon the feast of the Holy Name of Mary, September 15, the solemnity which the Holy Father instituted to commemorate the liberation of Vienna from the yoke of the Turks. So the Congress will be doubly blessed by having Mary, the Patroness of Austria, as its heavenly Protectress. The entire student body is for this reason called upon to unite under the sodality banner in showing before all the world their devotion to our Lady of the Blessed Eucharist.

Especial stress is laid upon the need of bringing together the delegates of all the industrial unions and the associations devoted to social interests among the people. These above all others must rally around the Eucharist, for it is here that they shall find the light and strength which they require to fight the battles of the Faith. The altar is the last citadel of supernatural life, the

fortress which no power of earth nor hell itself can ever storm. To the Sacred Heart that beats within the Tabernacle the Cardinal therefore directs the gaze of the faithful, and asks them to honor It with all their love and devotion, while he likewise lays the strongest insistence upon the early and frequent Communion of the young. The Eucharistic preparations begun so zealously and wisely cannot fail to produce the most magnificent result. We congratulate the Catholics of Austria no less upon the fervor of the faith they are displaying than upon the honor which has been accorded them. Let the Gentiles rage and the people devise vain things, our hope is with our Lord in the Eucharist. To Him alone have been allotted the uttermost parts of the earth.

H.

Pragmatism and the Higher Life

II.

The absolute disregard of Pragmatism for everything which is capable of directing a man in his search for truth raises an interesting question about Professor James' guide. What is it? It is himself. He is the beginning and end of his own philosophy. Like the Modernists, he is a sentimentalist, a subjectivist. His standard is Goethe's "*Gefühl ist alles*." With him to feel is to think ("The Meaning of Truth," pp. 2, 6, 10, 17, 18). Every emotion, every pulse and throb of the wild, unrestrained will is a sacred movement which the intellect must formulate somehow or other. Moreover, everything, even self and the outside world, must be sublimated in a "stream of consciousness" before it becomes anything. To quote his own words: "Philosophy is the expression of a man's intimate character, and all definitions of the universe are but deliberately adopted reactions of human character upon it. In a recent book from which I quoted the words of Professor Paulsen, a book of successive chapters by various living German philosophers, we pass from one idiosyncratic personal atmosphere into another, almost as if we were turning over a photographic album" ("A Pluralistic Universe," p. 20). That is clear enough, but it is put more clearly by one of James' disciples, who judges that genuine philosophy, like poetry and art, is only the expression of a soul. And, as a consequence, he cannot see why all philosophies are not true, in so far as they are genuine and really express human nature then and there (Booden, *The Monist*, April, 1908).

This is soul-withering, tragic. Yet the elect are basing an exalted spirituality on it. The most we can do is to gasp in astonishment at a sanctity sans God, sans ethics, sans truth of any kind. But perhaps we can learn a lesson of caution from all this. Maybe we shall carry away from it the conviction that we cannot go to school with German philosophers and Swedenborgians and Evangelical Protestants without harm to our souls. James did not. The Modernists did not. A thousand

others did not. They became obsessed with subjectivism in one form or other. The "throbbing heart" was made the standard and measure of right and wrong in religion, science, morals. The effect is hardly encouraging. The sad example of the Modernists is too fresh in the minds of all to need mention. Nor is their case extreme. Should anyone think so, he may ponder Emerson and Jacobi with good results. The former brought himself to believe that "Nature, literature, history are only subjective phenomena." He is foolish in this, but he is outrageous when he tells us that the transcendentalist "does not respect government except so far as it reiterates the law of his mind, nor the church . . . nor arts, for themselves; but hears, as at a vast distance, what they say, as if his consciousness would speak to him through a pantomimic scene. . . . His experience inclines him to behold the procession of facts you call the world, as flowing perpetually outward from an invisible unsounded centre in himself, centre alike of him and of them, and necessitating him to regard all things as having a subjective and relative existence. . . . From this transfer of the world into consciousness . . . follows easily his whole ethics. . . . It is simpler to be self-dependent. The height, the duty of man is to be self-sustained, to need no gift, no foreign force. . . . Society is good when it does not violate me. . . . In action (the transcendentalist) easily incurs the charge of antinomianism by his avowal that the Lawgiver may with safety not only neglect but contravene every written commandment" (*Nature*, "The Transcendentalist," pp. 323, 324-326).

In passing we might remark that it is unfortunate Mr. Emerson did not say whether it was his heart or his stomach that functioned so wonderfully. We fear that his reticence cost the world a remarkable pathological specimen. But be this as it may, it is certain that the transcendentalists deserved the epithet "heathens in thought" applied to them by the distinguished Father Hecker. However, the subjectivist is not at his worst in the New England dreamer. It remains for Jacobi to cap the climax by writing in response to Fichte: "I am that atheist, that godless person who, in opposition to an imaginary doctrine of calculation would lie as dying Desdemona lied; would lie and deceive, as Pylades, when he personated Orestes; would assassinate like Timoleon; would perjure myself like Epaminondas and John de Witt; I would resolve on suicide like Cato; I would commit sacrilege with David. . . . For I have assurance in myself that in pardoning these faults according to the letter, man exerts the sovereign right which the majesty of his being confers on him, he sets the seal of his divine nature to the grace he accords."

Such is the logical outcome of subjectivism, with which pragmatism reeks. And this is not the higher life, nor an exalted spirituality. It is rebellion, anarchy, blasphemy, infidelity. Sanctity does not dethrone God and put man in His stead. Subjectivism does. Noble spirit-

uality cannot be attained through pragmatism. It will not come by yielding to every impulse and whim. To get it man must rise "on stepping-stones of his dead self to higher things." He must flee the turmoil of his soul and ascend in spirit to heaven, and cast himself prostrate before the Saviour, Who will heal the wounds of his soul by pouring into them the wine of His love and the oil of His mercy. This is sanctity. Give us this, Lord, and save us from the other, and from pragmatism, too.

Indeed there is stern need of God's saving grace in this matter. Else this philosophy and others of its kind will make sad inroads on faith and morals. Pragmatism itself fits in well with our characters. We are an active, energetic, nervous people, fretful of restraint and anxious for novelty. Pragmatism releases us from the one and furnishes the other. It has no respect for "old intellectualism" and "hoary traditionalism." It supplants both by a new superstition which allows the will to bound whither it wishes, and insists that the intellect note each leap with a view to practical use. It is like a game of chance, a sort of matching of pennies or throwing of dice, which keeps the spiritual faculties in a state of perpetual fermentation. Its whimsical contradictions are not appreciated, principally because few take the trouble to view the compound in its entirety. They are satisfied with scraps that are sputtered from platforms or featured in magazines. And so the harm is done. It is hard to say how widespread the evil is. But pragmatism is now taught in many of our universities. In fact, it is the only philosophy which many Catholic students know. In one place the young ladies are "quite charmed" with it. They drink hot tea and talk pragmatism between sips. The effect is bad. Faith oozes out through the open pores. Cold water and the catechism would produce better results.

Then, too, literature overflows with it in one form or another. Its principles, which are identical with many advocated by the Modernists, are scattered everywhere. As is quite clear, it is natural that they should be found in Schleiermacher, Ritschl, Kant, Spencer, Balfour, Le Roy, Blondel, Sabatier, Loisy, Tyrrell and a thousand others who treat expressly of philosophy or theology. This is not a matter of surprise. But they are not confined to such treatises. The so-called polite literature is well permeated with them. Coleridge rings the changes on them. So do Tennyson, and Emerson, and Matthew Arnold, and Maurice, and Mrs. Ward, and Mallock, and others, too, whom we forbear to mention.

To-day the approach to God is made difficult in many ways. And, sad to say, modern philosophy does its part to obstruct the path which leads to Him. Current pantheism envelops Him in a fog; idealism makes Him an "ignis fatuus," and pragmatism gives His place over to hobgoblins dancing in a miasma. Were Novalis alive at present, he might think twice before re-expressing the conviction that philosophy gives us freedom, immortality, God. Certainly he would never admit that pragmatism

is the foundation of a higher life, a suitable medium for the expression of a noble spirituality.

R. H. TIERNEY, S.J.

State Ratification of Constitutional Amendments

In view of the discussions in the secular press as to whether a State which has ratified a proposed amendment to the Federal Constitution may reconsider its action and annul it before the requisite three-fourths of the States shall have ratified the said amendment, it is interesting to recall the course pursued when there was question of the Fourteenth Amendment.

This amendment, which defines United States citizenship and limits the power of the individual States in legal proceedings connected with questions of citizenship, was proposed by the Thirty-ninth Congress on June 16, 1866. It was ratified in due course by the legislature of New Jersey on September 11, 1866, and by that of Ohio on January 11, 1867. But New Jersey withdrew her ratification in April, 1868, and Ohio withdrew hers in January, 1868. Nevertheless, on July 21, 1868, there was adopted in the Federal Congress a resolution reciting that "the legislatures of Connecticut, *New Jersey, Ohio,*" etc., "having ratified the fourteenth article of amendment to the Constitution, it is hereby declared to be a part of the Constitution, and it shall be duly promulgated as such by the Secretary of State."

The mind of Congress, then, seems to have been that, once its ratification has been given to a proposed amendment, a State cannot, by subsequent action, recall or annul that ratification.

Four States absolutely rejected this amendment; four States first rejected it and then ratified it; and one State, Virginia, formally ratified it three months after it had been proclaimed a part of the Constitution. The action of New Jersey and Ohio, therefore, had no effect on the ultimate fate of the amendment; but the action of Congress was significant.

From St. Paul, Minnesota come cheering tidings of a practical step taken by Catholic women to work effective reform in our theatres and in other places of amusement. Six hundred members of The Guild of Catholic Women, an organization in that city, have signed the following promise:

"I pledge myself to remain away from all places of amusement where the standard of morality is not of the highest. It is not necessary that I take such a pledge, but I hope by so doing to influence others to do likewise; also to try to influence others to attend anything commendable."

The pledge is one that deserves to be brought to the notice of members of the Society of the Children of Mary and kindred organizations everywhere. It shows the right Catholic spirit, and its purpose is genuinely helpful.

CORRESPONDENCE

Count de Mun's Recent Speech at the French Academy

PARIS, JANUARY 31, 1912.

The readers of AMERICA were informed, some weeks ago, of the striking effect produced in the French Chambers by Count Albert de Mun's appearance in the tribune, where, in an eloquent speech, he denounced the attitude of the late French Premier, M. Caillaux. On Thursday, January 18, he spoke once more, before a very different audience, and again with striking success. He was appointed to "receive" the new Academician, M. Henri de Regnier. According to the custom on these occasions, the newly elected member of the Academy gave an outline of the career of his predecessor, who, in this case, was the essayist and historian, the Viscount Eugène Melchior de Vogüé, and it was to this speech that M. de Mun had to make answer. Seldom, even at the Academy, was so eloquent, harmonious and felicitous a speech listened to by an audience where the flower of the literary world in France was brilliantly represented. Between M. de Regnier and M. de Mun there are few points in common beyond the fact that both of them are men of letters, that both are highly cultivated, and have made their mark in the history of modern French literature.

M. de Regnier, a poet of no mean talent, is the son-in-law and the pupil of the still greater poet, José Maria de Heredia; he has also written a number of novels, but his poetry, brilliant and subtle, full of symbols, color and charm, constitutes his chief claim to celebrity. He makes no secret of being an unbeliever and something of a pagan, and in spite of the literary beauty of many of his writings, their theme is often limited to purely sensual enjoyment. Even his poems, exquisitely chiselled, with a fascinating charm, are sometimes absolutely pagan in tone, although his novels are, in this respect, more open to criticism than his poems.

M. de Mun's criticisms were fearless and sometimes severe, but uttered with a courtesy that took away any bitterness, and his generous and eloquent recognition of M. de Regnier's great gifts was charmingly expressed. Seldom were the poet's verses better interpreted than by the great Catholic orator; those that he read aloud had a martial ring and evidently appealed strongly to him as "an old soldier."

Not only did he reprove the tone of M. de Regnier's novels, he also rectified the judgment passed by the latter on M. de Vogüé, his predecessor at the French Academy, whom he believed to have been more deeply and sincerely religious than his successor seemed to imply.

It would be impossible in a brief paper, and in a language other than French, to give a complete idea of the charm, eloquence, penetration, high-bred courtesy and merited severity that were combined in Monsieur de Mun's speech. Those who were present noticed the close attention with which it was listened to and the enthusiastic applause with which it was received; how even the Academicians, whose opinions are most at variance with those of the orator, were warm in their approval.

M. de Mun is always, and above all, a devoted Catholic, and it was this fact that gave an under current of earnestness to his speech and a deeper value to his words. He is too highly cultivated and too broad minded to let his faith make him either violent or narrow, but it is there, deeply rooted in his soul, giving depth, strength

and earnestness to an eloquence that, without it, might be delightful to listen to, but would certainly lack the persuasive charm that it now possesses. Like M. de Regnier, he is keenly alive to beauty, either natural or artistic, but his appreciation has a touch of idealism, his aspirations have a breath of something higher, purer and nobler than earth can bestow. He conveys the impression of one who, while judging men and things with open eyes and a receptive mind, draws his deepest inspirations from "the light behind."

From this point of view M. de Mun's appearance at the Academy on January 18 touched on wider issues than those implied by a mere literary tournament; it was an indirect but very real homage to the Faith that he is proud to profess.

ANGLO-FRENCH CATHOLIC.

The Y. M. C. A. in Jamaica

KINGSTON, JAMAICA, Jan. 27, 1912.

Nearly a year has elapsed since the attention of Jamaicans was called to a second attempt on the part of the Young Men's Christian Association to establish itself in our Island. Previous efforts a decade or so before had come to nought for reasons connected probably with the financing of it, and certainly with its inability, in spite of the attractions it was able locally to offer, to hold the young men who had joined it. An American Methodist resident in Jamaica and prominent in the fruit trade, was the moving spirit in the effort made then for its permanent introduction, as he is now in the new plans with regard to it. It may be that the increased commercial importance which is likely to belong to Jamaica at the opening of the Panama Canal has something to do with the desire to see the Association well started here; for the one link wanting to the geographical chain of its influence from the United States to the Isthmus of Panama would thus be supplied, and undoubted material advantages to so many of our young Jamaicans who travel both to the Isthmus and to Cuba for employment would in all likelihood act as enticements to membership. Be that as it may, a warning was sent out for Catholics as far back as last April.

In a letter published in the two Kingston dailies, one of the fathers of St. George's College, in that city, pointed out the distinctly Protestant nature of the object and methods of the Y. M. C. A., and gave the public a long citation on the same subject from the *Catholic Standard and Times*, of Philadelphia. A canvass in the interests of the Association had already commenced in order to obtain the sum of ten thousand pounds, half the amount which would be required for purchase of the site and the erection of suitable buildings, the other half to be forthcoming from the United States when an equal amount had been subscribed in the Island. The letter referred to had, therefore, as a further aim to open the eyes and strengthen the will of those of our own people upon whom pressure would be brought to bear, that they might aid what a legal decision in an American court of law during the preceding year had made clear to be a Protestant religious organization.

A Presbyterian clergyman, commenting adversely in the press on this Catholic utterance, said: "Protestants in Kingston should take note. . . . Catholics will not give for things distinctly Protestant. Why? Because Protestantism undermines Catholicism. And yet Protestants give for and support things distinctly Catholic, which are being used to undermine Protestantism."

... It [the priest's letter] is a timely publication. I hope it will bear fruit on the Protestant side." Back of the bitterness of this representative of Scottish Calvinism there was at any rate no demurrer to the sectarian character of the Y. M. C. A.

A correspondent of the *Telegraph and Guardian*, signing himself "Guildite," a member, evidently, of the Young Men's Guild connected with the Scotch Kirk in Kingston, went even further in acknowledgement of the same. "Father X —," he wrote, "steps in to add fuel to the flame. His cry: 'Come to heel, lads; this Y. M. C. A. is inimical to Catholicism,' should advance the cause more than anything else which has been written about it. The members sing hymns, read the Bible in the mother tongue, determine moral actions on the authority of their own conscience and no other, and believe Christianity a religion for this life with its sorrows, joys and duties. Of course, it is inimical."

What special brand of varied Protestantism is favored by the Y. M. C. A. may be gathered from an occurrence here set down. About the same time the above communications appeared in print, one of our zealous Catholics was approached by the Methodist gentleman already mentioned as the Jamaica godfather of the Association, and asked under promise of a liberal commission to canvass for the donations necessary for its start and progress. When Catholicity was objected as the obstacle to working in with such a decidedly Protestant purpose, the reply—a significant one—was that no one should allow that to stand between him and the grand object of the Y. M. C. A.; for "in it," urged the advocate of the latter, "we get along without Catholic priest and without Protestant priest, too; we are priests to ourselves." Certainly this declaration fits in with what we have heard mentioned as a well-grounded suspicion by one whose acquaintance with the American navy is that of many years of membership in it—a suspicion that Y. M. C. A. activity contemplates the substitution, sooner or later, of its own spineless ministrations for that of Catholic and Protestant naval chaplains alike.

Whatever the cause—and we are of the opinion that we can guess it—ten months have gone by, and so far Kingston has not seen even the beginnings of a Young Men's Christian Association Building. Not that the design of erecting it has at all been abandoned; for a committee is still active which, though rather reticent as to its movements in the metropolis, is with all vigor pushing ahead in insistent appeal for means to put that design into execution. As a prominent Kingston merchant, a Catholic, too, informed Bishop Collins only two or three days ago, affairs have come to such a pass that it is no easy task at present to say nay to financial requests from the promoters of the Jamaica Y. M. C. A. Secretary Nuttle, who will be remembered as the associate campaigner with Secretaries Tibbitt and Beck, last April in the abortive attempt of the Y. M. C. A. to have a quarter of a million dollars subscribed in Havana, has been in Jamaica for a month, and there are signs to be read by those who care for Catholic interests that he has not been idle. The writer has himself been favored with an introduction to the gentleman, and it came from an energetic young Catholic, whose acquaintance with influential persons he was evidently using and whose connection with the Y. M. C. A. movement in Jamaica has since, thanks to the timely intervention of one of the Kingston priests, altogether ceased.

Col. Wm. Jennings Bryan's visit to Jamaica in December was made the occasion of a reception tendered to him at the Myrtle Bank Hotel, Kingston, at which very many of our notables and some of us not notable were present. Even his Excellency the Governor, Sir Sydney Olivier, put in his appearance at the close. Mr. E. B. Hopkins, the well-known Y. M. C. A. promoter in Jamaica, and the Methodist godfather to whom reference has already been made twice, were called upon by the American Consul, Mr. R. N. Snyder, to introduce the Nebraska statesman. In the course of the introduction, and much to the surprise of not a few of the audience, the Colonel was asked to say a good word for the cause the speaker himself had so much at heart. We make no comment here on the propriety of such a request at a gathering of such a character, where it ought to have been known that many would be out of sympathy with it. However that may be, Col. Bryan's declaration that he had been a member of the Y. M. C. A. from the years of early manhood, and so far saw no reason to apologize for the fact, might be taken as the fair summary of his laudatory remarks. In conversation afterwards with Bishop Collins, who had humorously taken him to task for the accepted championship thrust upon him, he remarked that for Catholics there was, of course, another organization on lines much similar—the Knights of Columbus, and that this organization met in a Catholic way the requirements of Catholics, where for them the Y. M. C. A. had no power or right to appeal.

Outside of Kingston there are up to the present two localities, Linstead and May Pen, where the Y. M. C. A. has made a start, and two others, Murtigo Bay and Mandeville, where committees have been formed with a view to its introduction in the near future. To judge from appearances it would seem to be making its move upon Kingston from the outlying parishes. Meantime, what are we doing in Kingston to safeguard our Catholic people from what, when it comes—and it is bound to come—will prove a temptation to some of the weaklings amongst us?

PATRICK F. X. MULRY, S. J.

The Vicariate of Rome

ROME, January 28, 1912.

The Holy Father has now published, under date of January 15th, an Apostolic Constitution for the government of the diocese or, as it is commonly called, the Vicariate of Rome. The Cardinal Vicar will hereafter have the administration of the affairs of the diocese divided into four departments, with a prelate, appointed by His Holiness, for each department as its executive chief: each department shall also have a secretary by pontifical appointment.

The departments are: I. Divine Worship and Apostolic Visitation, whose chief shall be known as the Commissioner; II. Discipline of the Clergy and the Faithful, with an Assessor as its head; III. The Judiciary, under a Monitor; IV. Finance, with a Prefect in charge. Mgr. Cepatelli, at present Vicegerent of Rome, has been appointed Commissioner; the other department chiefs are yet to be appointed.

Under the head of Worship will be included, besides the ordinary supervision of divine service, the guardianship of relics and of archeological treasures, as well as the supervision of Sacred Music and of Sacred Art: hence the present Commission of Sacred Music in *Urbe*,

the Archeological Commission and a new Commission to be appointed over Sacred Art, will all be under the jurisdiction of this department. The apostolical visitation of the diocese will be made by a Commission of Cardinals consisting of the Cardinal Vicar, the Cardinal Prefect of the Council and the Cardinal Prefect of Religious, who may increase the membership of the Commission, with the approval of the Holy Father, and shall make a visitation of the diocese and render a report every five years, beginning with 1916, at the same time that the ordinaries of Italy make their report to the Consistorial Congregation.

The department of discipline will look after the clergy, both secular and regular, will have special care of doctrine, of the circulation of books, of the publication of Catholic newspapers and periodicals, of all associations and enterprises for religion, charity or justice to Catholics, of all seminaries and colleges, parochial schools and convents and all priestly faculties. Hereafter no cleric from any other diocese, not even of cardinalial rank, may take any office or benefice requiring permanent or extended residence in Rome, without first obtaining the *placet* of the Cardinal Vicar. For the schools there is to be appointed a Scholastic Council to serve under the Cardinal Vicar and the Assessor to supervise the conduct of the schools with authority to appoint inspectors of the same. For catechetical instruction there is to be a special committee of six priests, who will see to the proper conduct and encouragement of such instruction in churches, schools or wheresoever catechism is taught. For the convents, the city is divided into six districts with a priest appointed for each district, who is to look after the convents in his district. The Cardinal Protector's will remain, but without authority or jurisdiction, the communities hereafter being entirely under the authority and jurisdiction of the Cardinal Vicar. Hereafter no religious or nun may be set to serve in the hospitals of the city without the leave of the Cardinal Vicar, who is to look after them, and may revoke his leave when he judges expedient to do so. For all organized social efforts the Diocesan Council of Catholic Action will still have supervision, but subject to the authority of the Cardinal Vicar and his Assessor.

In the department of the Judiciary the ordinary tribunal will consist of the Cardinal Vicar and the Monitor (the latter hearing the case), and in special cases, where a fuller tribunal is called for, the Monitor will preside over it, unless the Cardinal Vicar sees fit to reserve the right to himself. The office will also be equipped with a Proctor of Justice and a Defensor Vinculi, to be appointed by the Cardinal Vicar with the approval of the Holy Father.

The Finance department will have charge of the economic administration of all the revenues of the diocese, of the returns from all parochial benefices and of all foundations for pious purposes whose administration is not otherwise provided for by ecclesiastical law. It is noteworthy that all revenues for the maintenance of schools, from whatever source they come, will be merged together under the administration of the Cardinal Vicar. This is readily intelligible, as the Catholic schools in Rome are not really parochial, but of a diocesan character.

The staff of the new administration of the Vicariate of Rome is rapidly being filled by pontifical appointment. Mgr. Faberi, as Assessor, will head the Department of Discipline of Clergy and People; Mgr. Chimenti as

Auditor (wrongly reported last week as Monitor) will preside over the Judiciary; Mgr. Cisterna is the Prefect of the Department of Finance. Under Mgr. Faberi, Mgr. Sinibaldi will be secretary for the Discipline of the Clergy, Mgr. Mingoli secretary for the sub-department for the supervision of convents; Mgr. Cordeschi, secretary for the schools, and Mgr. Pascucci for Catholic benevolent institutions.

Yesterday the Vatican appointed as Nuncio to Austria at Vienna, to replace the late Mgr. Bavona, Mgr. Raphael Scapinelli de Leguigno, at the same time designating him as Archbishop of Laodicea. Mgr. Scapinelli is a man of fifty-five years of age, who has been in the official service of the Vatican for the last nine years. Prior to that he had been long a professor in the Academy of Noble Ecclesiastics, where he had himself been educated. Trained to diplomacy and long occupied with ecclesiastical diplomatic business, he is looked upon as particularly well equipped for his present position. At the moment of his appointment he was on the staff of the Cardinal Secretary of State as secretary of extraordinary affairs.

One of the Berlin journals, the *Vossische Zeitung*, in its account of the decease of Mgr. Bavona bitterly inveighed against him as an intriguer sharing in the campaign against Count Aehrenthal. However, as the *Zeitung* has little sympathy with Catholic affairs and stands alone in its criticism amidst a chorus of kindly appreciation of Mgr. Bavona's character, ability and conduct, the diatribe has little value, and will have less effect upon the public mind.

Poor Mr. Nathan is having trouble again. The Republican members of the Giunta and Council have resigned because the town's contract with the English corporation which controls the gas works was renewed without a proper effort to municipalize this public utility, as promised in the original understanding between the sections of the "bloc." Nor is this all. The Socialists are discontented over the condition of the street-cleaning department. They aver that the streets are unclean. He retorts that things are not so bad; that, in fact, a lady from Boston a few days back asked an explanation of the neatness of the streets, which she found worthy of all admiration. "This is too much," quoth they; "outrageous in sooth." "Suggest me a better solution of the difficulty," rejoins the doughty mayor, "and I will adopt it at once." Silence follows, profound and eloquent; and so the chapter is closed. I fear the lady from Boston was more than a few days back.

The German Minister of Foreign Affairs, Baron Kiderlen-Waechter, was in Rome during the week, and though his business would seem to have been with the Quirinal, he also called on the Cardinal Secretary of State and spent half an hour with him.

Mr. Asquith, the Premier of England, is idling about the pleasant places in southern Italy, and gradually drifting towards Rome, where he is expected within a week or so.

The Ambassador of France at the Quirinal was called off to Paris some ten days ago, and sent back in a hurry to negotiate the settlement of the Carthage and the Manouba affairs. Really the prefects or proctors of the school are altogether too busy for us poor school boys to feel secure.

Cardinal Mercier, Archbishop of Malines, is expected in Rome within a few days on his visit *ad limina*.

C. M.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, FEBRUARY 17, 1912.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Religious Garb and the Constitution

Protestant ministers display a wonderful zeal in seeing that others preserve the Constitution of the United States as they understand it in the matter of Separation of Church and State. When it was proposed that the "Irish Ninth" of Boston should act as escort to Cardinal O'Connell, the Evangelical Alliance of Greater Boston, representing clergymen of nearly all of the Protestant denominations, made formal protest and appointed a committee to confer with Governor Foss regarding the matter. The Right Rev. Joseph G. Anderson, Auxiliary Bishop of Boston, in the interests of peace and harmony requested the Ninth not to take part in the parade, and thus the issue was avoided.

A week ago President Taft suspended an order of the Commissioner of Indian Affairs, who had prohibited the use of their religious garb by Catholic teachers in the Indian schools. No sooner had the action of the Commissioner been given to the press than the following telegram was sent to the President by Charles L. Thompson, President of the Home Mission Council of the National Protestant Mission Boards and Societies:

New York, Feb. 1, 1912.

The President, the White House, Washington, D. C.

The action of the Honorable Commissioner of Indian Affairs, issued Jan 27, relative to sectarian insignia and garb in Federal Indian schools, is to our minds so manifestly American in spirit, so judicial, and righteous that we heartily approve and commend it. We did not know that such an order was in preparation. But we now express our commendation, and ask that nothing be permitted to weaken its force. We desire representatives to have a conference with you if you find opportunity and occasion for this.

Charles L. Thompson,

The President does not seem to have waited for a conference with the representatives of the Protestant

Mission Boards. Had they not already prejudged the case when in their joint letter they declared the Commissioner's ruling, "so manifestly American in spirit," "so judicial," and "righteous"? If the whole proceeding, from Commissioner down to Mission Boards, was a trap laid for the President by foes in the Republican party, and even in his own entourage, to embarrass the candidate for reelection on the eve of a National Convention, Mr. Taft took the bull by the horns and showed himself equal to the occasion. Responsibility for the action of the Commissioner he promptly disavowed, and with like promptitude revoked the order. He intimated that it was not "judicial" nor "righteous" and was assuredly un-American in spirit to violate a contract which had been entered into at the time the Government took over the schools, and clearly in contravention of the "ruling of the Civil Service Commission," or "of Executive action" by which the members of the assailed religious orders have been included in the classified service under the protection of the Civil Service law. Nor is there warrant for supposing that when the agreement to take over the schools with their teachers was entered into by the Government and the Catholic teachers, either party to the contract saw any violation in such action of the letter or spirit of the Constitution of the United States. That important document simply declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But it nowhere lays down the principle that Congress or the President, or the State legislatures shall preserve an attitude of hostility to religion or discriminate against any citizens of the United States on the ground of their religious convictions, or their garb.

Arizona and Lincoln's Birthday

What a storm was raised in Congress when there was question of admitting to the dignity and privileges of Statehood a portion of territory not included in the original Thirteen! That was back in 1812. Louisiana was admitted on April 8 of that year. The Fathers, especially those down East, thought they saw the ruin of the country looming up big and black on the national horizon, simply because others were to enjoy the blessings which they enjoyed. The end of the contest for political supremacy between New England and Virginia was heralded, for both were to retire before the new forces about to appear in the West.

Louisiana's centennial year of Statehood sees the admission to the sisterhood of States of the last, the very last, part of our contiguous holdings. The great American desert, as it appeared sprawling over the maps of the fifties, has disappeared under the white magic of the settler; the Rocky Mountains now hold no mysteries; and bands of steel have long bound the East and West together. But the position of dependence and tutelage

which belongs to territories has outlasted the desert and the mountain mystery.

Forty years before the Pilgrims sighted the bleak and forbidding coast of Massachusetts, the Spaniards had raised their flag at Tucson, and Jesuit missionaries followed closely upon their trail. "Americans" were unknown in the land until some venturesome hunters and trappers found their way there in 1824. By that time Spain's banner had given place to the red, white and green of independent Mexico. By the treaty of Guadalupe Hidalgo, in 1848, all Arizona lying north of the Gila river became United States territory; but not till 1853 did the southern part become ours, in virtue of the purchase negotiated by the United States Minister, John Gadsden. The treaty was published by Mexico on July 20, 1854. Mexico's flag, therefore, was the last foreign flag to float over Arizona.

Remaining an integral part of the territory of New Mexico for ten years, Arizona was given its own local government in 1863. It has suffered much less than New Mexico from the curse of extensive and conflicting land grants, coming down as a baneful legacy from the old régime; for few Spanish or Mexican families possessed of social rank or political influence cast covetous eyes on that little known region.

Full of young blood and youthful enthusiasm, Arizona steps into the Union just a century after the advancing American spirit bounded across the Mississippi and welcomed Louisiana. The fears of the Fathers have departed with them. The hope of the sons was in the State that was to round out the Union on the birthday of Lincoln, who saved the Union.

"Bourgeois Convention"

Apropos of the suicide last week of a couple "who had entered upon the experiment of defying what many bright young writers are in the habit of designating in an easy-going fashion as the 'conventions of society,'" the New York *Evening Post* recently had an excellent editorial. The writer justly rebukes those "youngsters, hardly out of their teens, and clever young women fresh from college, who evidently think that they are making a great concession to the intellectual weakness of the mass of mankind when, with patronizing indulgence they use the word 'convention' to indicate that great body of laws, customs, traditions, and sentiments upon which the institution of marriage rests."

"The mere use of the word in this way," he continues, "cannot fail to exercise, upon thousands of unformed minds, an insidious influence far more deleterious in the end than any direct onslaught on the central institution of humanity could command. How far the thing can go is best illustrated, perhaps, when such an expression as 'bourgeois convention' falls quite naturally from the pen of a gifted young writer dealing with the 'advanced' views of some modern poet or novelist. He has

actually fallen into the monstrous error of supposing that the long result of time, the dear-bought fruit of ages of trial and suffering and groping, is nothing but a petty arrangement which little people who have no vision beyond their cash-accounts find it comfortable to maintain."

Well said! But to Catholics, as they believe marriage to be of divine institution, and, when the union is between Christians, a holy Sacrament, the choice of the word "convention" to designate this relationship must, of course, be even more offensive and reprehensible than to the writer in the *Evening Post*.

The increasing laxity of the public conscience with regard to the sanctity and permanence of the marriage tie is also indicated by the patience, complacency, or approval even, with which many papers and periodicals have been discussing a pernicious book called "The Morality of Women," translated from the Swedish original by one who had consistently applied some of its ideas to her own life.

That "love can dispense with marriage," that motherhood "through natural love" "whether sanctioned legally or not, shall be considered the only true motherhood," that "all vows binding forever the life of feelings are a violation of one's personality," are some of the subversive principles in the book that its reviewers are disseminating, for they quote without comment, or sometimes with an exegetical puff, passages which sound Christian morality cannot too strongly condemn.

Is it not yearly becoming plainer that nothing can better preserve our country from the disorders such books and such reviewers are encouraging than the general acceptance of the Church's teaching on the holiness, unity and permanence of the marriage bond?

The Situation in Germany

Liberalism and Socialism stand united against the German Centre. The loss of Cologne was due to the National Liberal vote, which in the second ballot was thrown into the Socialist scale to turn the balance. The same was done elsewhere, by both Liberals and Progressives, where no hope of personal victory swam in sight. Except for the Conservatives all parties united in the campaign against the Centre which, nevertheless, was responsible for the election of a great number of the National Liberal candidates. A total of about 300,000 Centrist votes went for this purpose in order to defeat more radical candidates.

As the champion of religious liberty in Germany the Centre has ever borne the brunt of the fight. Its small loss against the formidable coalition of almost all the political parties is rather a sign of strength than an indication of any diminution of vigor. The fact is, that adding the votes which the Liberals themselves acknowledge to have received from the Centre to the others known to have been cast by it, the total gain of the

Centre Party at the first ballot was 130,000 over the votes cast by it in 1907. Such is the computation made by the *Allgemeine Rundschau*.

Much as the secular press may confuse the issues, the fact remains that the abolition of religious liberty is the real object kept in view by the radical parties in Germany, as in France, Italy and Spain. This is evident from the rabid anti-Jesuit laws recently passed in Bavaria, from the legislation in Baden, which disqualifies every priest from teaching secular branches in the schools, because of his anti-modernist oath, and from the battle against the Church everywhere carried on, even in the Reichstag itself. Meanwhile the doors of the schools are thrown wide open to every atheist, monist, or pantheist who desires to propagate his pernicious theories. Such is the twentieth century conception of Liberty and Equality in the radical camp. Our press, meanwhile, delights in speaking of the "reactionary" Centre; it is Socialism and Radicalism that are reactionary. The tree is judged by its fruit. Wherever these factions have entered into power there has been religious intolerance of the blackest kind. Fortunately the precarious majority possessed by them in Germany will make impossible the accomplishment of their purposes.

While German orthodox Protestantism will stand by the side of the Centre, and even Liberalism may set a limit to its radical tendencies and possibly even admit some little measure of indebtedness looking forward to future favors, Socialism is hopeless in its religious bigotry. It cannot even leave heaven at peace, and its official organ grows furious to desperation at the intolerable thought of an aristocracy of saints and angels. What particularly arouses their ire is the special influence which some possess with Almighty God. Such an autocracy and aristocracy, we are told, "not merely contradicts our natural science and historico-philosophical views, but likewise our democratic principles. If there is another world, we must there likewise demand Democracy." We can only pity them.

Then and Now

The contrast between the magnificent reception given by New York to Cardinal Farley and the hostility manifested on a similar occasion some sixty years ago has had a parallel not less remarkable in London. When in 1850, Pius IX restored the Hierarchy to England, appointed Nicholas Patrick Wiseman Archbishop of Westminster and raised him to the dignity of Cardinal, there was an outburst of fanatical frenzy throughout England, more intense and universal than even the days of Know-nothingism had witnessed. Pope and Cardinal were burnt in effigy in town and village, a Prime Minister denounced this "insolent, Papal aggression," a Bill was rushed through Parliament forbidding Catholic prelates, and even deans, to assume their ecclesiastical titles, priests and Religious were prohibited from appearing in

public in the dress of their order, and a leading parliamentarian declared, "the Anti-popery agitation has risen to such a height throughout the country that he was astonished the Cardinal had not been burnt in person instead of in effigy." Cardinal Wiseman's entrance was made in the utmost privacy, his appearance was not seldom greeted with insult, and he narrowly escaped personal violence.

On January 20, 1912, Cardinal Bourne entered the Cathedral of Westminster amid the plaudits of cheering thousands. Accompanied by many bishops and hundreds of priests and Religious, who were dressed in the insignia of their rank and the robes of their orders, the Cardinal was received by the Lord Mayor of London and the Mayor of Westminster, who were present in State at the Cathedral, attended by Aldermen in their robes of office, to pay London's official tribute of respect to a Cardinal of the Catholic Church, who by his elevation to the Sacred College, is now judged to have added distinction to the greatest city in the world. Press and people were in accord with the civic heads of London and Westminster.

Passion and partisan hate may ebb and flow, but the Catholic Church, divinely guarded, will always rise above worldly tides, and its beneficent influence will ultimately find its vindication.

The Motu Proprio in Ireland

Dr. O'Riordan, Rector of the Irish College in Rome and author of "Catholicity and Progress in Ireland," has a luminous article in the *Dublin Leader*, January 27, on the recent *Motu Proprio*, which gave such trouble to some Irish Protestants. On the supposition that it applies to Ireland, which he thinks improbable, he turns the tables neatly on its principal denouncers. These are Sir Edward Carson and Mr. Campbell, K. C., both members for Trinity College, Dublin. Mr. Campbell called it "a deadly blow at the sanctity and security of property," because it forbids Catholics, under pain of excommunication, to cite their clergy before the secular courts without permission of their bishops. Dr. O'Riordan shows that a similar rule exists in the Church of England, among the Scotch Presbyterians and the Wesleyans, and in most clubs and societies; but its most exact parallel is found in the chartered laws of Trinity College. The rule is also in Latin, and reads thus: "All domestic differences shall be examined and, if possible, decided within the College. He who brings another into Court without the consent of the Provost and the majority of the Senior Fellows, shall be expelled from the College."

In fact, the rule of Trinity, which Sir Edward Carson and Mr. Campbell represent, is much more severe than the Papal Decree which they denounce. The Catholic complainant has only to ask the permission of one bishop, who is enjoined to grant it; but the Trinity litigant has

to obtain the consent of the majority of the Fellows, as well as of the Provost, and has no assurance that he will get it. "Yet," says Dr. O'Riordan, "Irish Protestants have been so born into privileges and so long and exclusively enjoyed them that men of position, like Mr. Campbell, can speak without shame, in a Catholic city and county, of a solemn act of the Pope, as 'an arrogant and insolent Decree.' They have been so long accustomed so to think and speak, that they are regardless or unconscious of their offensiveness. If the Catholics of Dublin held a meeting and resolved: 'Since the *Motu Proprio* affects Catholics only, we request him and his friends to mind their own business,' Mr. Campbell would probably be surprised at their developed audacity. Such has been the fruit of Protestant privilege in Ireland, they cannot reconcile themselves to the change which a century has made. Hence, what is of divine right in a Protestant, in the Pope or in a Papist, is that sin 'which shall not be forgiven.'"

The point is well taken. Continued Protestant Ascendancy in the British Isles, and in not a few places outside of them, had left an air of insolent dominance on the one hand and servile timidity on the other, long after the laws that enforced them had become obsolete. Dr. O'Riordan's famous reply to Horace Plunkett's patronizing criticism of the Catholic Church in Ireland, and the *Leader*, the organ in which it first appeared, have done much to awaken the virility of Irish Catholics and put the party of ascendancy in its place; but even yet there is too much talk of tolerance and intolerance. There are Catholics, not all of them in Ireland, who are eager to prove their tolerance by giving their enemies everything good that is going. Under free institutions there should be no question of "tolerance," but of justice and equality of opportunity. Catholics, as well as others, have a right to claim and exact what their merits as citizens entitle them to, not more and not less.

Apropos of the recent attempt of Commissioner Valentine summarily to do away with the use of their customary garb by Catholic teachers in certain Indian schools, a fact mentioned in the life of Father Nerinckx, the great pioneer priest of Kentucky, goes to show a marked change of sentiment on the part of those in charge of our Indian wards. In earlier days there was no such scruple regarding the vesture of men or women zealous to help in the uplift of the savages as that which Mr. Valentine offers as an excuse for his action.

In the summer of 1824, Father Nerinckx was in St. Louis and there arranged with an Indian Chief and the Agent of the United States Government to have them send him twelve Indian girls, whom he was to place at the Loretine school at Bethlehem, Kentucky. The Agent agreed that the Government would pay for the girls' education.

Father Nerinckx was not able to carry out his plan, since he was called to his reward shortly after the contract had been accepted. One wonders whether there were lynx-eyed commissioners of accounts in those days to question what such men as Father Nerinckx did with the money granted them in pursuance of similar contracts. The saintly missionary, at all events, made no attempt to conceal his purpose from the Indian Agent. He meant, he declared, to use the money paid him as tuition fees for the Indian girls, to support as well thirty orphans whom he intended to send with these to the Sisters of Loretto, at Bethlehem.

It appears that the Irish County and Urban Councils in providing comfortable cottages for the working classes failed to foresee all the requirements of the situation. The owners of four adjoining cottages in Dublin presented a petition to the Council demanding additional room, as the number of children in each of the four families varied from fifteen to eleven, making a total of fifty-three; and they also entered a claim for certain prizes which they heard were offered for large families. The Chairman remarked, that were the petitioners living in France they would be enrolled in the Legion of Honor, but it would not pay to give rewards for such small families in Ireland. However, the additional room would be granted, with a promise of extension in case of future contingencies.

From the sixth annual report of the "Catholic Church Extension Society" there are gathered in a circular twenty-seven "facts" which show how zealously the work of the association is being promoted. For instance, the receipts of the Society last year were \$307,967.15, or more than half of all that had been received during the first five years. The Society on October 18th, 1911, had built five hundred and thirty-seven chapels, in places where no Catholic chapel had before existed. The assets of the association are more than \$282,000, and it has distributed church goods, old and new, approximating \$63,000 in value. The Society is also bearing the expense of educating young men for the priesthood and of establishing Sisters' schools where they are badly needed. Fifty-seven large cases of Catholic literature were distributed last year, the circulation of *Extension* increased to 115,000, and a second chapel car is now being built, which will make it possible and practicable for neglected Catholics to hear Mass occasionally. The good the Society has done during these years by thus saving or strengthening Catholicism in the United States is, of course, quite incalculable. As an answer to the doleful wail "Leakage!" has come the joyous cry "Extension!"

LITERATURE

The Papacy and Modern Times. By WILLIAM BARRY, D.D. New York: Henry Holt & Company.

"I want to get the best man available . . . and to get him to write so that a miner in Australia or a coster in Whitechapel may be able to read what he writes and, with attention, understand every sentence, and also get necessary guidance as to the books he should read in order to pursue the subject further." Thus Professor Gilbert Murray expressed his idea of the "Home University Library," of which he is one of the chief editors and to which the book before us belongs. Looking over the numbers already published we are inclined to think that the editors have in view a public much wider than Professor Murray's "miner" and "coster" would imply. Other reviewers have pointed this out, and a glance at Canon Barry's bibliography confirms it. However this may be, we have no doubt at all that a Catholic, writing for such a collection, makes a mistake. The fact that a Catholic or so is on the list of authors will be used, as it has been used in other cases, to induce Catholics to buy and read the whole series to the detriment of their faith and morals.

We are sorry to have to say that Canon Barry's work displeases us greatly, especially in its treatment of the post-revolution period. Whatever his private opinions may be, he must not blame his readers if they judge his sympathies to be with Gioberti and Rosmini, and even with Cavour and Garibaldi. Nor can we read without pain the statement that the journey of Pius VI to Vienna "was a first intimation that the Church would one day throw herself upon the people." Persons better informed than miners and costers will take this to imply the common notion that for centuries the Church has allied herself with tyrants to oppress the people. Canon Barry understands very well that the Church has always rested on the people. From the people she has always drawn her priesthood; many of her greatest prelates came from the people; she has proved herself the protector of the people's weakness, the reliever of the people's wants. Her power over princes was due to the fact that with her were the people. Even though king or emperor might care little for his soul, interdict and excommunication were always terrible to him, because of the separation of his people from him which those spiritual weapons induced. The facts to which shallow agitators appeal—courtier prelates, baron bishops, ecclesiastical electors, etc.—contain many abuses which human frailty accounts for amply. But everything in the old relations between the Church and existing society was not evil. On the contrary, fundamentally those relations were good. They were the necessary consequence of the fact of the two coexistent orders, the temporal and the spiritual, and that the spiritual can do its work fully in any lawful form of social organization. Feudal systems, absolute monarchies, even Oriental despotisms and the primitive society of the nomadic tribe, can be the fields of the activity of the Church just as well as republics and democracies. All she asks from any is justice. She can never tolerate the *principles* of the Revolution. But she can and will cooperate with even usurping governments set up amid revolutionary violence, in their manifest obligation of preserving social order; and should these become legitimate by the lapse of time and the extinction of the rights of the dispossessed claimants to supreme authority, she will co-operate with them more fully still if they will but walk in the just way. She accommodates herself to the vicissitudes of human society, to the fall of old empires and the rise of new, because she is above all human society, and includes within her deathless life the members of merely human organizations, which, because they are human, have within themselves the answer of death. But she can neither relinquish her own rights nor recognize the violation of the rights of others. Against all injustice, to-day as in the past, she rests upon the people, that is

to say, upon the obedience of her own sons whom she calls upon to defend her, and appeals to the principles of justice to which no human being can be blind. This, no doubt, is what Canon Barry meant by "the Church throwing herself upon the people"; but he should have guarded himself against speaking of it as something essentially new, and should have explained that while the thing itself is as old as Christianity, its mode is determined by social conditions that now obtain. For the popular mind would take his formula to mean that after twenty centuries the Church is at last opening her eyes to a virtue in the masses not to be found in those same masses subject to lawful authority, to some intrinsic evolution pushing the multitude on necessarily to justice and truth, independently of the infallible guide given it by God, and therefore the teacher and ruler puts herself into its hands to be protected, and even taught the new social law. Such a notion is contrary not only to Catholic teaching, but also to the experience of the last hundred years, which has seen the multitude, when following its own lights, rushing on from error to error, in practice as well as in theory.

Canon Barry's bibliography is hardly adapted to the general reader. Besides recommending the Cambridge Modern History, a work not only dangerous but also as greatly over-rated as is its projector, the late Lord Acton, he gives a list of other books to be consulted. Of these at least six are in the Index by name; and others, *e. g.*, Lea's *Inquisition in the Middle Ages* and in Spain, are forbidden by the rules of the Index. We are sorry to have to give it as our opinion that in writing this little book Canon Barry has done no service to religion. H. W.

Le Paon d'Email. By PAUL MORIN. Paris: Lemerre. Price, fr. 3.50.

Mr. Paul Morin, a young Canadian poet—he is only three and twenty—has just published in Paris a collection of verses, entitled "Le Paon d'Email." It is made up of short poems of diverse inspiration, several of which are purely descriptive, written during the author's travels through Europe or through his atlas and history manuals. Paris has given to this book a very warm welcome, not unmingled with surprise. The praise bestowed by some reviewers has even reached a dithyrambic level, while others have struck a judicious balance between merit and eulogy.

The distinctive characteristic of "Le Paon d'Email," as indeed of most collections of this sort, is not the prevalence of great ideas—people do not generally expect them there—but the form that clothes the few ideas. What is really noteworthy is the artist's hand, technical knowledge and deftness of touch, cleverly chosen, rich rhymes, happy phrases, and often—in spite of certain finical affectations and a preference for far-fetched rather than exact terms—a delicate sense of things expressed with all the virtuosity of a true poet.

But what pleases us more in Mr. Paul Morin's work—and we delight in saying this to American readers—is not the book itself, pregnant though it is with hopeful promise, but the praise showered upon it by Paris. The *Figaro*, the *Gaulois* and the *Temps*, we are told, agree in acknowledging that nothing more remarkable than this has appeared in France during the past ten years. To be sure, French poetry no longer haunts its old-time summits. And yet there will be, we would fain hope, matter for not unwelcome astonishment, on the part of those who still believe in the "Canadian patois," in the fact that this youth, recently graduated from the Jesuit College of St. Mary's, Montreal, this boy who speaks and writes as boys speak and are taught to write in the Province of Quebec, should have leaped at one bound, without any other training, into the forefront of those who speak and write in France and in Paris.

Doubtless, this will not give the death-blow to the "patois" myth, no more than it will entirely rid us of our defects; but it certainly heads that way. We can readily imagine a similar astonishment on the part of our English cousins, together with

a similar endorsement of the American language, when the first poems of Longfellow appeared in England.

LOUIS LALANDE, S.J.

Pädagogische Grundfragen. Von DR. PHIL. ET THEOL. FRANZ KRUS, S.J. Innsbruck: Felizian Rauch (L. Pustet). Price, \$1.35.

A very exhaustive and scholarly treatise on the fundamentals of pedagogy. Each of the twenty-two fully developed chapters of the book may be looked upon as a monograph study, and can be read separately with enjoyment and profit. Yet the central idea of Catholicity in education unifies all the parts. There is in the present work sureness of aim and ripeness of reflection. It is not a repetition of the trite statements with which we are all familiar; but a book which takes full account of existing conditions in the educational world. The old learning is compared with the new; modern aims with those of preceding generations. The most recently advocated systems are given due consideration, while amid all the perplexity of their mutually contradictory principles the Catholic educator is given his true orientation. The volume has already received a laudatory recognition from the educational press of Germany. "It is an exceptional event in pedagogic literature," writes *Erziehung und Unterricht*, "to all who are truly interested in educational problems we recommend the perusal of this fundamental work."

The central thoughts of the author are that religious training is the core of education, and that the Saviour's two fold commandment of love must be made the leading principle of life even from its earliest glimpse of reason. The recent exposures of secular universities show how important a part of education we must consider the teaching of self-control and self-denial to be. The objection which rationalistic teachers are perpetually reiterating against us is that Christian education would deny the rights of the body. The very contrary is true. "Christian teaching and pedagogy," as the author states, "have so greatly ennobled the human body that no human wisdom could ever have surmised its high dignity." There is great need for sane Catholic pedagogic literature such as is offered us in the present interesting and scholarly work on the fundamental principles upon which all true education must rest. J. H.

The Wargrave Trust. By CHRISTIAN REID. New York: Benziger Bros.

A member of one of our largest Catholic publishing houses recently remarked that the writer of distinctly Catholic fiction travels a difficult path. In the first place, he must confine himself to the legitimate roads of literature. By his very title he cuts himself off from all salacious word-pictures that constitute the deplorable charm of so many of our novels. But to be really a "Catholic" author he must go further. While carefully avoiding all sermonizing, he must make his story a reflection of Catholic life and morality.

In "The Wargrave Trust" we have an instance of what can be done by the expert writer of fiction who is at the same time a cultured Catholic. As we have been surfeited of late with stories that concern themselves with the inflated values and watered stock of gigantic "trusts," the reader may be relieved to know that the book in question has to do with none of these. The younger representative of a noble English stock established himself in America before the Revolution. His ambition was to keep his broad acres intact and with them to hand down an honored name to a long posterity. But our earliest laws forbade entailment. So the smiling fields of Hillcrest have since that time been handed "in trust" to the nearest in right of succession. Thus are the wishes of the founder fulfilled. But now, in this

present year of grace, who is to receive "the trust"? The courtly old judge is stricken even to death—his son disgraced. How the problem solves itself and impresses on the very self-contained Protestant members of the family the beauty of our religion in at least one of its aspects, may be discovered in the pages of Christian Reid's well-told story. R. R. R.

Lectures on Poetry. By J. W. MACKAIL, LL.D. New York: Longmans, Green & Co.

The latest of Mr. Mackail's contributions to criticism ranges over a wide field. He lectures on Vergil and on Keats, on Dante and on Shakespeare, and makes an excursion into the poetry of Arabia. The thread that connects these divergent themes is the conception that "poetry is one thing, but that this one thing is perpetually transmuting and re-creating itself in the progress of history." This central thought is set forth in two or three lectures on general topics—on "the progress of poetry," on "the imagination" and even on "the definition" itself of poetry. Those who have read the author's preceding volumes are familiar with the glow of his language, with the fervor of his style of criticism, and, best of all, with his almost complete immunity from microscopic erudition. His view of his subjects, whatever these may be, has breadth. Thus, when he treats of the Aeneid, the point of interest is the problem that Vergil faced of fusing into an artistic whole the romantic element and the epic element in his poem and how the problem was solved. And in discussing Keats he directs attention to "the progress of poetry" as seen in this particular poet from "Endymion" to the later sonnets. This largeness of view is refreshing to the casual reader and to the student is fruitful of suggestion.

But when Mr. Mackail turns from poets to poetry, from the particular to the general, he appears perhaps to less advantage. To deal with a definition one needs not breadth, but its counterpart, distinctness, not synthesis but analysis. Mr. Mackail has not precisely a defining mind; he is a Platonist, not an Aristotelian. One approaches the lecture on the definition of poetry with a sense of adventure, for in truth it is a subject full of perils and possibilities. But after two or three pages it appears that there is to be no definition at all of the essence of poetry, but merely of its external form or technique, that is, verse. Our interest dwindles—for we know perfectly well what we mean by verse, though we do not know in the least what we mean by poetry. Verse turns out to be "patterned language," and "patterned language" is the rhythmical recurrence of verse-units. And so it is the long-tried definition of verse translated into the vocabulary of Mr. Yeats and the symbolists. Again, when he touches here and there on essential poetry itself, he is content to state that poetry is "a function of life," "a pattern of life," and that the imagination is the power of patterning life. This, as the author frankly admits, is not defining, neither do we think that it will furnish a test, as the author claims, to distinguish true poetry from its counterfeit.

There is another trait in Mr. Mackail's lectures that calls for remark. The charity of his criticism is sometimes so vast that one wonders whether the judge is turning advocate. It is, as has been often said, both a more difficult and a nobler task to see what is excellent than to detect what is faulty; but it is always imperative, when one speaks with authority and in "a nursery of potential poets," to point a warning finger at those "blind alleys of poetry" into which the unexperienced may stray. We do not think that a judicious critic can, as does the writer of this volume, pass favorable comment on our new school of poets, the impressionists, without raising his voice against the peril toward which it most indubitably leads. This is the peril of smothering the mind in symbols, of submerging thought in emotion, or even in mere sensation, and so of discrediting poetry itself in the eyes of all but sentimentalists. Mr. Mackail disavows indeed

any adherence to impressionism, but yet cheers it on its course with no expressed misgivings.

For the rest, those who love literature for its own sake rather than as a pasture for philological browsing will find no little delight in his "Lectures on Poetry," and will agree that the writer has achieved his ambition "to send back the reader to poetry with a fresh and quickened interest."

F. M. C.

Exception has been taken to an assertion made in an article on "The Early Manchus," to the effect that it was Father Schall who erected the first church in Peking. Did the writer forget the illustrious Franciscan Monte Corvino? By no means. But that great missionary had reached Peking as early as the thirteenth century, and the four terrible centuries which had elapsed between that period and the coming of Ricci and his companions had obliterated all vestige of Christianity. Indeed the last band of heroic Franciscan apostles who had ventured out there in 1371 were never heard of again. But on the other hand, it must not be forgotten that Monte Corvino and his zealous associates were not the first to reach China. Christianity had been taught there as early as the eighth century, and no trace of it remained when the thirteenth century missionaries appeared on the scene. Nor was even that the first time that the Gospel was preached there, for Arnobius tells us of "the new power which had arisen there in the third century from the works wrought by the Lord and His Apostles." Finally, does not every one know the tradition about St. Thomas and St. Bartholomew? Thus we have a whole series of first apostles, each glorious in the epoch with which he is identified, and each beginning a work as if it had never been attempted. "The Church," said a distinguished French politician, "is the eternal rebeginner."

As an offset to the Protestant reproach that the Church fears to entrust the Scriptures in the vernacular to the people it is pleasant to read in the new work on "The Catholic Church in China," by the Rev. Bertram Wolferstan, S.J., that Monte Corvino translated the New Testament and the Psalms for his converts in the thirteenth century, and, as he said himself, "copied them in fairest characters." His work in China is one of the glories of the Church.

"Uriel" is the title of a volume of rhymes and reasons that Father Engelbert M. Bachmann, of Louisville, Kentucky, has published to commemorate the fiftieth year of his priesthood. This worthy souvenir shows that Father Bachmann while discharging the duties of a zealous priest has not forgotten the amenities of literature.

BOOKS RECEIVED

- Human Efficiency. A Psychological Study of Modern Problems. By Horatio W. Dresser, Ph.D. New York: G. P. Putnam's Sons.
- The Revolutionary Function of the Modern Church. By John Haynes Holmes. New York: G. P. Putnam's Sons.
- William James. By Emilie Boutroux. Translated from the Second Edition by Archibald and Barbara Henderson. New York: Longmans, Green & Co. Net \$1.00.
- Waiting on God. A Retreat for Lay Persons, with an Instruction on the Practice of Meditation. Adapted from St. Alphonsus Liguori. By Right Reverend Alex. MacDonald, D.D. New York: Christian Press Publishing Co. Net 25 cents. Flexible cover, 50 cents.
- The Angelus Series on Kindness, Character and Thanksgiving. London: R. & T. Washbourne & Co. Net, leather, 2/6 each.
- Prayers at Mass for School Children. Arranged by Rev. E. P. Graham, L.L.D. Second Edition. New York: Christian Press Association Publishing Co. 50 copies, \$1.50.
- The Little Apostle on Crutches. By Henrietta Eugenie Delamare. New York: Benziger Brothers. Net 50 cents.
- A Hosting of Heroes and Other Poems. By Eleanor Cox. New York: Benziger Brothers.

Italian Publication:

- La Cura d'Anime. Nelle Grandi Città. Studio di Teologia Pastorale del Dott. Enrico Swoboda. Versione Italiana del Can. Dott. Bartolomeo Cattaneo. Rome: Frederick Pustet & Co. Net \$1.50.

EDUCATION

The February *Bulletin* of the Catholic Educational Association contains the report of that body's standing Committee on Catholic High Schools, prepared in accordance with the resolution passed by the Association during the Detroit meeting in 1910 and submitted to the Chicago convention held in June of last year. The resolution accepted by the delegates gathered in Detroit called for a "report which would exhibit the number, location and character of the existing Catholic high schools for boys, together with as much information as might be obtainable about the curriculum and the teaching, the whole to be accompanied by a statement which, while summarizing the statistics obtained, would, at the same time, present the conclusions arrived at by the Committee in regard to the entire subject of Catholic high schools."

The Rev. James A. Burns, C.S.C., chairman of the committee, is responsible for the report, since he it was who, with patient and devoted labor, collated the statistics and detailed information gathered by Father Howard, Secretary-General of the Association, and drew up the statement and discussion submitted to the general meeting in Chicago with the approval of the full committee. Dr. Burns' analysis of the situation, as deduced from the mass of information laid before the committee, leads him to affirm that the question of the development of Catholic parish high schools brings us "face to face with a movement of most profound significance for the future of Catholic education in the United States."

* * *

To ascertain the strength of the Catholic high school movement, in so far as this was an outgrowth of, or at least connected with, the parish schools, letters of inquiry, the report tells us, were sent to 1,474 institutions, practically to all the larger parish schools in the country. Replies were received from 900, and of this number 310, or a trifle over 33 per cent., have high school grades; and if one allows for the probability that a fair number of those schools which failed to answer have high school grades, the total number of Catholic parish schools doing some high school work may be safely set down as between four and five hundred.

* * *

Dr. Burns is emphatic in his contention that "this large number of Catholic parish high schools, representing every section of the country and almost every diocese, is a spontaneous growth resulting from a silent maturing development of the parish school system. It is not due to personal influence, it has not sprung from local conditions." It is, the report claims, simply the outcome of the general educational attitude of Catholics. Catholic parents to-day can afford to give their children a better education than the immigrants of half a century ago were able to bestow upon their sons and daughters; and those who are soundly Catholic prefer this training to be under Catholic auspices. Because of this it is, the report affirms, that "parish priests and teaching communities have been seeking to build up, grade by grade, the Catholic local high schools, as the crowning and perfection, as well as the necessary complement, of the parish school."

* * *

Conceding all that is said regarding the attitude of present day Catholics in regard to education, one may fairly question the statement set forth in the concluding paragraph of the committee's report: "It (the parish high school) has come to stay, springing as it does from the actual necessities of the situation. It will be the part of wisdom so to foster its growth and to shape its development that it may fit in with the parish schools on the one side and with the college on the other." Would it not be well for Catholic educators, before accepting a policy that

involves a new burden of financial worryment for our pastors and people, to study to better purpose our traditions and our time-tried principles? The high school in educational work is an American innovation, and there are not wanting American educators of standing who declare that the high school as at present constituted is a failure; why then should we be eager without further ado to foist it upon our Catholic system of school training? As was well said by Rev. F. B. Cassilly, S.J., Vice-President of St. Xavier College, Cincinnati, Ohio, in discussing the committee's report: "All educators must certainly favor education of every grade, elementary, secondary and higher, provided, of course it is of standard efficiency. But it is just possible that education, like many other good things of this earth, may be pushed to excess, especially along certain lines. For instance, it is evident at once that not every grade school can or should be developed into a high school, just as it is evident that every high school cannot grow into a college, nor every college into a university. There are, then, certain limits within which high schools can increase in number, without being weakened in efficiency, and beyond which they cannot go without diminishing at each school the attendance, the supply of capable teachers, and the necessary financial support, as to become worthless."

* * *

The truth is that "education" is not for all nor for many, and too much has always been and is now expected from schools. As a well-known principal of a New York City school recently put it, the real ground of complaint is, not that too few go to high school and stay, but that too many go and then do not stay. Is there not, unfortunately, among us Catholics more than the suggestion of a disposition to be influenced by conditions prevailing in secular education? And yet, as Father Howard said, discussing the conditions advanced by Doctor Burns, "the tradition of our Catholic teaching orders is to begin the secondary education of those who desire a liberal education or are destined for the professions at the age of eleven or twelve. This education is carried on through preparatory school and college to about the age of nineteen or twenty, when the young man may take up the special training for his profession or his work in life." And experience has taught us that the tradition is a wholesome one and that its efficiency is far more fruitful in satisfactory training results than is the public school plan commonly in vogue in America, which rigidly maps out eight years of elementary work, four years of high school work, four years of college training, and four years of professional specializing.

* * *

It were wise, we think, before seeking to make mandatory a plan that will tend to the total uprooting of Catholic school traditions, to determine more accurately certain fundamental questions which should be clearly understood by all who deal with education. What is a high school, and what do we mean by secondary education? When should secondary education begin, and when should it end? What should be the character of this high school education, and should all, or only some of our children, be invited to partake of it? Should it be the same for our boys as for our girls? How shall the training it supposes be made to fit in with the elementary work of the lower schools and with the advanced instruction imparted in college classes?

* * *

After we shall have come to agree upon the solution of the problem implied in these questions, the task of satisfying the desire of Catholic parents that their children shall enjoy under Catholic auspices fuller educational opportunity than they themselves have had, will be, we fancy, no very troublesome one. Where no facilities for higher Catholic training exist, no doubt it will be advisable to provide properly systematized secondary schools for boys and girls. But, as Father Cassilly argued in considering the report of Dr. Burns, "where, as in our large cities, abundant provision already exists, it is at least question-

able whether new diocesan high schools will not do more harm than good. In this connection we must keep before our minds that every convent school or academy is a high school, and that every boys' college has a high school department. In fact, without such high school department to feed its collegiate classes, almost every Catholic male college in the country to-day would have to close its doors. Is there a crying need for new Catholic high schools in most of our large cities? There may be room in some cities for further expansion, but in many there would seem to be almost too many high schools for the number of available pupils. In a city, for instance, which has only three or four public high schools why should there be six or eight convent academies and four or five Catholic high schools for boys? And yet this proportion is found in not a few places, with the result that the Catholic schools are all struggling, finding it difficult to secure a sufficient attendance of pupils and a proper income. The non-Catholics believe in concentration of effort, and in building up a few schools of standing and reputation; whereas we Catholics seem bent on further and further division of effort far below the point of efficiency. If we continue this clamor for high schools, and the policy be unfortunately followed without discrimination, the result will be a large number of second or third rate high schools and a corresponding number of poorly educated Catholics, whose efficiency will reflect disastrously on all Catholic education, and injure the good reputation we have already acquired."

M. J. O'C.

SOCIOLOGY

Human society consists of two elements, the material of which it is composed, individual men and women, and the force that binds them together for the common good, namely, authority. Authority is in itself a moral force inasmuch as it unites the wills of all subject to it and directs them to the general good. It is therefore the function of authority to determine what this good is, the means to attain it, and the obstacles to be removed; and as all this belongs to authority essentially, it is as much the function of public authority in a republic as in a monarchy. The difference between these forms of government consists in the method of designating the lawful holder of public authority, and in the division of its functions, not in the nature of the authority itself. One can not conceive a number of individuals saying, we will constitute a complete society in which there shall not be a complete authority. But it is perfectly intelligible that they should determine not to put all the authority into the hands of one, and therefore should establish coordinate executive, legislative and judicial authorities. One can also understand how it might be conceived advisable to limit the authorities thus established, by determining, for example, that they shall have no power over external relations, but that these must be determined by a direct vote of the people. Such an arrangement might be clumsy and unpractical, but it would not change the nature of social authority. What the people should determine would be obligatory on all as strictly as any ukase of the Czar: no one might pretend to set it aside because it did not meet his views.

In a republic the division of authority and the mode of designating of the person to exercise it is determined by the constitution. As internal peace and harmony is the fundamental good of every society, it is clear that two things are absolutely necessary to a prosperous exercise of authority, in which consists the due administration of government, namely, freedom in its exercise within the limits of the constitution, and permanence in office according to the same constitution. Now, if we reflect for a moment, we shall see that these two are in no little danger to-day.

There must be differences of opinion regarding what is best for the public welfare. Private individuals have the right to form their judgment on the subject, and those charged with pub-

lic authority would act unwisely if they did not take into account matured public opinion. When public authority has determined the course to be followed and private individuals have, therefore, as a rule, to set aside their own ideas in practice, even then subjects may make their voices heard. They may organize to defend their rights, if they think they are threatened, before legitimate tribunals; they may petition; for such actions, within the limits of the law, do not interfere with the free exercise of authority within the same limits. They may not bring unconstitutional pressure to bear, still less may they threaten or use violence to compel public authority to bend to their will. With such principles before us, we see that Trade Unions, Trusts, Employers' Associations, have not been altogether guiltless of acts against public authority. Nor are they the only culprits. In England the promoters of female suffrage follow openly lawless methods, and in this country Protestant religious associations and charitable organizations sometimes forget themselves. We had a notable example of this lately. An order was issued commanding the nuns in the Indian schools to lay aside their religious dress. The agents of Catholic Missions petitioned against it, a perfectly constitutional proceeding, and the President ordered the suspension of the order, so that the rights of the matter could be examined. Instantly a body of Protestant ministers appeared on the scene, threatening the President with their displeasure, should any change be made, or, in plain English, putting upon him an unlawful pressure to hamper him in the lawful exercise of his authority. The same mode of action is being followed in Canada with regard to the marriage laws of Quebec, and in Ireland, to frighten the Government into the abandoning of the Home Rule Bill.

The Recall and its cousin, Government by Commission, attack directly the permanence in office of the depositaries of public authority, and thus would substitute continual turmoil for internal peace. "But," their advocates exclaim, "see the evils to be remedied!" There is no evil so great as the upsetting of fundamental public order. If functionaries are corrupt, there are legitimate ways of removing them. If these cannot be used, men do not hold office forever. There will soon be a regular election in which the public may choose good officers in place of bad. Anyhow, the Recall has not proved a success. It has thrown public affairs into the hands of Reformers, well meaning people, who have created confusion to remove some corrupt official, only to find that the one they substituted for him has also to be removed.

We may as well make up our minds that human frailty is always going to appear in the administration of public office. The best way to reduce it to a minimum is to observe strictly the fundamental laws of human society. When the whole people have grasped the sacredness of these, they will be more likely to designate to exercise authority over them men who will respect the sacredness of their office.

H. W.

Belgium is one of the most Catholic, as it is one of the most prosperous and progressive countries in the world. The *New Zealand Tablet*, in the course of an instructive series of articles on Socialism, gives a brief list, compiled a few years ago by Father Van Der Heyden, of the work done in the interests of the laboring classes by the Catholic party since they assumed the reins of power. According to this, the Catholic party exempted all workingmen's homes from taxation, so that 52 per cent. of Belgian homes pay no personal taxes whatsoever. It passed a bill pensioning aged workers, so that one year after the passage of the bill 177,000 old men and women enjoyed the benefit of this pension. It reduced to one-fifth of a cent per mile the railroad fares of workingmen going to or coming from their work, whilst any other citizen pays one cent per mile in third-class coaches, and almost three cents per mile in first-class. It cut down by one-half, where workingmen are the interested parties, the legal expenses attendant upon the sale or transfer of prop-

erty. It empowered the State to make loans at an interest of 2½ per cent., with every facility for payment of capital and interest, to help workingmen in securing their own homes. Eighteen thousand workingmen have in this way become proprietors of their own homes in the last thirteen years, and the Government has \$9,000,000 out now on these homes—an immense sum, considering the size of the country. Moreover, if the Government loans at 2½ per cent. where a workingman wishes to buy or build a home for himself, it pays him 3 per cent. for the money he leaves with it at the postal savings bank.

PERSONAL

The *Pourquoi pas?* of Brussels, is a satirical paper with liberal proclivities, and at the end of December it published the following appreciation of Father Van den Gheyn, which is worth reproduction: "Born in 1854 at Ghent, he was, like Maeterlinck, Van Lerberghe and Gregoire Le Roy, a student of the College of Ste. Barbe. After leaving college he entered the Society of Jesus. He is one of those people who seem to have erudition in their blood; a man who is never happy except when handling old books, or verifying old texts. He became a professor in the Catholic University of Paris, and also a member of the famous Society of Bollandists which, as everyone knows, has been working since the seventeenth century on the colossal *Acta Sanctorum*. That work brought him back to Brussels, and to the Royal Library.

"As soon as he appeared the word went round 'Be on your guard against the Jesuit.' All the employees of the Library were told to have their eyes on him. They were not told that Father Van den Gheyn was dreaming of assassinating the good Mr. Goblet d'Alviella, but they nevertheless obeyed orders. Some of them said that he had been delegated to ruin the Library, which was the centre of so much science and learning. They set to work to observe him, and mingled no kindness with their watchfulness. The first result of their investigation was, that he was a smoker, and smoked a pipe. Is it possible that a Jesuit could smoke a pipe? Certainly, why not? However, that may be only a pretense. The second discovery was, that he is not at all a disagreeable fellow when you have any dealings with him in the service of the Library. He chats, he smokes, he cracks jokes, and he is not afraid to call things by their name. After all he seems to be a good fellow. 'Look out,' others said, 'that good fellowship is only put on, for after all he is a Jesuit.' Meantime, whenever an occasion presented itself of using his authority, he did it in a most agreeable fashion. He is not a martinet. He lets his workers have all the liberty possible, provided they do their work. He accepts everything smilingly; does not maltreat any of the clerks or servants, and without having the air of doing much he is working like a giant, publishing nine volumes of a catalogue of manuscripts, which is a masterpiece of erudition; organizing an exposition of old writings; starting new workshops, and allowing the public to photograph the texts; doing it all in such a way that the people who had kept off from him began to say: 'Really, he is a kind of nice fellow, that Jesuit.' Indeed, they began to think they were wrong in mistrusting him. Others, however, continued to say, 'The very confidence that you are showing in him is proof that you should mistrust him more.' 'Why so?' 'Because don't you see Van den Gheyn is carrying on a most detestable propaganda in the Library?' There are on the staff a good number of anti-clericals who had a most salutary fear of the Society of Jesus, and now you hear them saying: 'My Lord, there is something good in these Reverend Fathers! They make religion amiable and sociable, and, after all, were they not the saviors of art at the epoch of the counter-Reformation? Were they not the heirs of the Humanism at the time of the Renaissance? Did they not give splendid impulse to the study of liter-

ature? Were they not always on the side of civilization? And in the Catholicity of to-day, which is becoming more and more narrow, don't they represent all that is broad and generous? At the present moment in Belgium they are most active in the study of French literature, and, thanks to them, Belgian Catholics are restrained from developing the wildest gallophobia. They are putting a check on the holy fury of the Flemish curés, who are looking at French as if it were an instrument of Anti-Christ. They are learned; they are artistic, and their Review, the *Études*, is admirably edited. Their colleges are equipped with the best scientific instruments. In a word, they are the least clerical of the Catholics. That is what the anti-clericals in the Library are now saying of Father Van den Gheyn and his collaborators. He has made friends with all of them, and now they are all for the Jesuits."

SCIENCE

Water Supply Bulletin 273, U. S. Geological Survey, contains some interesting items concerning the effects of iron upon water. A half part per million of the metal in water can be detected by taste, and more than four or five parts render the water insipid. In case of some mineral springs iron imparts a medicinal value to the water, whereas ordinarily it is undesirable. When used in the laundry water which has an excess of 2.5 parts per million of iron causes stains in fabrics, and the same happens in the manufacture of paper. When not removed from water used for artificial ice iron makes the product cloudy and discolored. Waters with high iron contents cause sometimes a good deal of trouble and expense to the municipalities using them, as they promote the growth of the organism *Crenothrix*, which clog the pipes by adhering to their walls.

The United States Consul at Jerusalem reports that while touring through Hauran he was shown a curious rock, which may be classed as a self-burning limestone. It was imbedded between strata of common limestone, was of gray black color, and on being broken gave forth a distinct odor of petroleum. The stone, crushed into small pieces, is ignited in a clamp. Twelve hours suffice to convert it into lime. The product is white and makes a consistent plaster. Its market price is insignificant because no fuel is needed in the burning.

Metallurgists have noticed recently that an alloy of equal parts of nickel and aluminum disintegrates spontaneously. An ingot will pass into a powder in a few months on exposure to the atmosphere. That oxidization does not account for this is proved by the fact that the powder possesses the same properties as the ingot.

A recent paper, communicated by R. Kanoldt to the Bavarian Section of the Verein Deutscher Ingenieure, summarizes measures necessary for the highest practical security against fire in plants operated by internal combustion engines. Glass receptacles should be discarded for iron containers with emptying and filling openings provided with fusible plugs, and furnished with brass wire screens of fine mesh on the principle of the Davy safety lamp. Air should be absolutely excluded from the fuel receptacle by the admission, as the fuel is drawn off, of carbon dioxide, nitrogen or some other inert gas, or when the nature of the fuel permits, of water or some other neutral liquid. Fuel tanks should be put under ground and protected with diffusion guards, to prevent entrance of air under any conditions of damage or destruction in the conduits. The Martini-Hunke storage is especially recommended.

The ever-increasing consumption of petroleum products has made more necessary than ever an efficient extinguisher for fires

in these fuels. We may mention a new one, known as the Laurent extinguisher, which was subjected recently to extensive tests by the Prussian Fire Protection Bureau. The agent employed is foam. A solution of sodium carbonate mixed with foam-producing substances and a solution of alum, combined in equal parts, produce, without precipitation of any solid, a thick, yellowish-white foam, which can be pumped and sprayed as effectively as water. A mixture of one litre (0.264 gallon) of each of the solutions produces 15 litres (3.96 gallons) of foam, weighing 140 grammes per litre (18.6 ounces per gallon). Sprayed on a burning liquid the foam, as it accumulates, spreads gradually over the whole burning surface, effectively shutting out the air and thus extinguishing the fire. The tests demonstrated that the foam has no deleterious effects on the fuel. It remains unchanged on the surface of liquids for comparatively long periods; on water, for example, the loss in twenty minutes is only 8 per cent., and on benzine, 28 per cent. As to its efficiency in extinguishing fires, two typical examples of the tests may be quoted. A fierce blaze in a tank of benzine 40.35 square feet in area and 20 inches deep, was extinguished in 78 seconds. In another case, with a larger expenditure of chemicals, only 13 seconds were required to quench a fire in another tank 6.56 feet in diameter and 8.5 feet deep.

F. TONDORF, S.J.

ECCELESIASTICAL NEWS

The Reverend Alexander J. Burrowes, S.J., recently head of Loyola University, Chicago, has assumed the presidency of St. Louis University, St. Louis, in succession to Reverend John P. Frieden, S.J., whose sudden death early in December was chronicled in AMERICA. The new executive has a distinguished record among the Jesuits of the Missouri Province. Following his earlier studies at the Christian Brothers' College, St. Louis, and at Niagara University, he studied Philosophy and Theology at Woodstock, Maryland, where he was ordained by Cardinal Gibbons, in 1886. Since that date he has filled important posts in his province; in 1892-1893 Father Burrowes was Secretary to the Reverend Provincial; from 1893-1897 he was President of St. Xavier College, Cincinnati; in 1901 he was called to preside over Marquette College, Milwaukee, remaining there until 1908, when he became President of St. Ignatius College, Chicago. This post he now relinquishes to take over the direction of the chief educational institution controlled by the Jesuits in the Middle West. Father Burrowes brings to his new charge fair promise that the splendid reputation achieved by the University under his predecessor will be worthily sustained. He is an eager student of educational problems, and an executive of marked ability. Within the last ten years he has had the unique distinction of planning and establishing two universities, Marquette of Milwaukee and Loyola of Chicago, having, under his administration, opened successful professional schools in law, engineering and medicine.

"Among the charitable associations which have helped us in the past in our missionary labors," says Father Biehler, S.J., in the *Zambesi Missions Record*, "the most prominent and persevering in supporting us is undoubtedly the Society of St. Peter Claver. The devotedness of its members in their labors on behalf of the natives of England's African colonies is perhaps not sufficiently recognized by people in England.

"This Society was founded in 1894, in Austria, by the Countess Ledóchowska, with the object of finding means to help mission work among the blacks in Africa. In 1902 it became a Religious Congregation, and its members have all the privileges of Religious with three vows. Although the usual spiritual exercises of Religious are their first duty, yet the greater part of the day is spent in such devout works as will help in the great work

of converting the blacks. The members of this Society are either Sodalities or lay-Sisters. The former must be educated, that they may be capable of undertaking the intellectual work necessary for the end of the Society, whilst the latter do the manual work helping the former according to their ability.

The object of the Society, as I have said, is to get alms and help for the missions among the blacks. They have publications in eight languages, publications which they write, print and publish themselves. They have meetings, they give lectures, theatrical representations, etc., to awake among the people an interest in the African Missions. This great work of the Society of St. Peter Claver is almost unknown in England; there is consequently a dearth of English novices, who are sorely needed to help in the Society's English publications. The centre of the whole body is now in Rome, and all communications should be addressed to the Countess Ledóchowska, via dell' Olmata, 16, Rome.

"The novitiate is in Salzburg, Austria. Zealous souls unable to go to foreign countries have in this vocation a great opportunity. Perhaps in such self-sacrificing work they will bring about the salvation of more souls than they could have won to God had they themselves gone to foreign lands. And the work may be all the more meritorious from the absence of the consolation which encourages the missionary at the sight of the progress of his work. This life of devotion should appeal more especially to young ladies in England, since the work is done for abandoned souls in English colonies.

"May these few words, an expression of gratitude from the members of the Zambesi Mission, move some generous young souls to help and even to join the Society of St. Peter Claver."

The laymen's retreat movement is meeting with gratifying success in the Middle West. To meet the growing demand among the laity, Rev. Adolph J. Kuhlman, S.J., who is in charge of the work at Mt. St. Mary's College, St. Mary's, Kansas, announces that six retreats will be held there during the coming summer. Three of these gatherings of laymen for the spiritual exercises will take place in July, and three in August, the dates advertised being July 6, July 13, July 20, and August 3, August 10, August 17. Each retreat lasts three days—Saturday, Sunday and Monday being the days chosen. Any layman is welcome; and while the exercises are primarily intended for Catholics, non-Catholics are not excluded. Serious purpose and readiness to follow the prescribed order of exercises are the only conditions of admittance.

The Catholic Federation movement in Australia took shape at the inaugural meeting in the Cathedral Hall, Melbourne, December 12, 1911. The following resolutions were unanimously adopted:

"That this meeting of Catholic citizens heartily approves of the formation of an Australian Catholic Federation, on the lines of similar organizations which have been so successful in England, America, Germany and other countries.

"That the draft constitution and rules as submitted to this meeting be approved of, and that a provisional committee be appointed to carry on the work of the federation pending the formation of the various councils.

"That steps be taken to form Parish Councils throughout the State, and that the cordial cooperation of the clergy be heartily invited in the formation of these bodies in the general work of the Federation."

Politics are carefully excluded from the constitution of the Catholic Australian Federation except when they touch religion. It matters not what brand of politics a Federationist advocates. He may be a Freetrader or a Protectionist, a Liberal, a Laborite, or a Conservative; the Federation asks every member to be a

Catholic all the time, to stand for the Christian life of the nation; for the proper observance of Sunday; for the Christian education of youth, for the repression of intemperance, for the sanctity and indissolubility of marriage; for the safeguarding of the Christian home; for the spread of Catholic newspapers and literature; and for the suppression of indecent and infidel literature. Moreover the Federation is prepared to cooperate with all citizens, and with all civic and social agencies, which work for truth and virtue. Membership is open to all Catholics, men and women, and the dues are fixed at two shillings a year. The Federation will embrace a Central Council, Diocesan Councils, and Parish Councils, the latter being the foundations on which the organization will rest.

In private audience, Mgr. Prior, Judge of the Rota, presented to the Holy Father, for the Vatican Library, the only complete edition in the Western world of the Buddhist Scriptures of Tibet. The donor is Mr. George Paulling. The gift is a valuable addition to the treasures of the Vatican Library, where it will be put at the service of students of Oriental philosophies and religions. A detailed description of the work, which consists of 100 volumes or more, is given in *Rome* for January 20th. The only other copy of this eighteenth century edition outside of Tibet is in the possession of the Dowager Empress of China. The value of the work is greatly enhanced now that Tibet has once more cut herself off from the outer world.

LETTERS TO THE EDITOR

CARDINAL FALCONIO'S RESIDENCE.

To the Editor of AMERICA:

I am very grateful to you for sending me AMERICA, and I am much pleased to see that you still keep up the same tone of work which has distinguished the review in the past. I am confident that you can in this way accomplish an incalculable amount of good for religion in America. May I not ask you to change the address to No. 17 Piazza Cavour, where I am now living in Rome. I would be thankful to you if you would also put a note in AMERICA to this effect, so that it may be taken account of by your correspondents and subscribers who may desire to communicate with me.

With best wishes, I remain

Sincerely yours in Christ,

✠ D. CARD. FALCONIO.

Rome, Jan. 28, 1912.

INSTRUCTIONS FOR DEAF MUTES.

To the Editor of AMERICA:

In your article on Deaf Mutes, in your issue of this date, you say among other things: "In State institutions for the deaf the doctrines of Protestantism and infidelity seem to form a part of the daily instruction." This is not true of the South Dakota School for Deaf Mutes, located at Sioux Falls. At present there are twenty-three Catholic mutes receiving instructions there, and they are under the spiritual guidance of Rev. W. V. Nolan, pastor of the pro-Cathedral. Father Nolan is one of that type of priests who is "always on the job," and late in life mastered the sign language in order that he could look after the spiritual welfare of the children in the State school. Some time ago one of the expert teachers from the school—a non-Catholic—stood just below the pulpit and translated the bishop's confirmation sermon for the benefit of the mutes in the class.

So you will see that even out here in the "wild and wooley" we are not so far behind on the deaf mute problem.

J. J. FITZGERALD.

Sioux Falls, N. D., Feb. 3, 1912.